

The Baptist Record

"THY KINGDOM COME"

Jackson, Miss., July 1, 1937

NEW SERIES
VOLUME XXXIX. No. 26

Who's Who and What's What

Bethel College in Hopkinsville, Ky., recently received a gift of \$3,000 for books to be added to the library.

If you go to the Assembly at Hattiesburg bring your own sheets, pillows, pillowcases, towels and soap. July 4-9.

You haven't seen anything in the Record recently about the work in your church or section? Please send in all the good news.

M. E. (Otis) Perry goes from Denton, Texas, to Turner Memorial Church at Fort Worth as music and education director.

Our circulation manager, Rev. A. L. Goodrich, returns Friday from a pleasant vacation spent in his old home of Benson, N. C.

The meeting is in progress this week at Inverness. Pastor C. W. Baldrige is being assisted by Rev. W. C. Hankins preacher and Rev. Madison Flowers singer.

Rev. T. W. Talkington preached Sunday night the closing sermon of his ministry at Crystal Springs. The other churches in the city came to worship with the Baptists, and the pastors made appropriate talks, showing the love and high esteem in which he is held.

Reports on the Southern Baptist Hospital of New Orleans for use in associational meetings have been sent to the state secretaries and copies may be had by associational committees, clerks, and moderators by addressing the secretary in their respective states.

Dr. Edwin McNeill Poteat died recently after an operation at Duke Hospital in North Carolina. He had been pastor of prominent churches, North and South and President of Furman University. He was also a special missionary in China teaching in Shanghai University. He married a daughter of A. J. Gordon of Boston. He was a native of North Carolina and was a member of a prominent and useful family.

We were in our revival at Deemer from June 13th to 18th. Rev. G. W. Smith, a junior at Mississippi College, did the preaching. The singing was directed by the pastor. Brother Smith is one of our outstanding young ministers and our souls feasted on his evangelistic messages. The church was greatly revived and as good a spirit of cooperation on the part of the people as the pastor has seen in any experience. There were four conversions and five by letter. One who came by letter was an ordained deacon.—L. G. Sansing, Pastor.

The sympathy of a multitude of friends goes out to brother W. E. Lee in the death of his wife last week. It was the privilege of the editor to know Mrs. Lee when she was just coming into young womanhood at Clinton when we were pastor there, and to be in her home many times since her marriage, and we have known none more hospitable or happy. She was taken suddenly ill and was carried to the Baptist Hospital in Memphis where it was discovered she had meningitis with pneumonia. Everything possible was done, but there was little hope from the beginning and she passed away on the morning of the twenty-fifth. The grace of our Lord Jesus which he has so faithfully preached will sustain our dear brother in his loss. A tribute to Mrs. Lee will be found in another column.

The Western Recorder says that C. M. Day of Bloomfield, Ky., will become pastor at Shaw, Miss.

Pastor C. C. Jones baptized ten or twelve people Sunday at the close of the meeting at Mendenhall in which he preached.

There were about fifteen received into the church at Magee last week as a result of the meeting in which Pastor G. O. Parker was assisted by Dr. S. G. Posey of Austin, Texas.

Believe it or not Dr. B. D. Gray of Atlanta celebrated his eighty-second birthday in June. And there is no man among Southern Baptists who is more gladly heard from the platform today.

First Church, Meridian, will have a young people's revival next week sponsored by the Y. W. A. with Hugh Brimm of Mississippi College in charge, assisted by Misses Elizabeth Ann Cooper and Ann Brimm, and Bill Huff and Billy Glover.

One of the news agencies publishes the statement that the Catholic bishop of the Mobile diocese recently sent out an order that all Catholic children must attend Catholic schools or be denied the sacraments, and that for a Catholic means being sent to hell.

Education will make a man more efficient in doing what he sets himself to do. Christian education will do all this and in addition it will set his face in the right direction and give him a proper appreciation of moral values. In other words, it will give him facility and joy in doing good and the practice of righteousness.

A Georgia school girl in a prize essay had this paragraph: "Take one regular, natural-born fool, add two or three drinks of bootleg liquor (any other kind may be substituted), and mix the two in a high-powered motor car. After the fool is thoroughly soaked, place his foot on the gas and release the breaks. Remove the fool from the wreckage. Place in a black satin-lined box and garnish with flowers."

Catholics in America are not satisfied with having more religious papers going into their homes than does any other denomination, they are buying space in the daily papers to advertise their beliefs. It is said that once a week they have a display advertisement in a morning paper widely circulated in Virginia. There used to be a poem which had the refrain, "De Baptises is mightly in de grass."

We may have a state mission opportunity at the reservoir being built on the Tallahatchie River between Sardis and Batesville, where a dam is being constructed which promises to be the second largest in the world. It will be something like four miles long and will require probably four years for construction. There are at present 400 men at work there most of them at present finding temporary homes in Batesville and Sardis.

The committee on Baptist History, appointed by the Southern Baptist Convention met last week in Richmond and Washington City. They will seek to cooperate with all the Baptist history committees in the states and with the Sunday School Board and Dr. Alldredge, the statistical secretary. The committee is composed in large measure of conservative men who are going cautiously and perseveringly forward with their work. A sub-committee of four was appointed to recommend methods of procedure for the future to the full committee.

Dr. Walter H. Johnson says that Jno. L. Lewis in a few years will be in the white house or in jail. What about going to the white house by way of the jail?

Dr. C. E. Maddry, secretary of the Foreign Mission Board, says the Board will not appoint anybody a missionary who has any race prejudice. H-m-m! that defect may not always be visible on the surface. Like malaria it sometimes hides in the marrow of the bones.

The essential lawlessness of the liquor business is again shown in their determination to defy the law and the will of the people of Georgia. The state voted dry, but the liquor people of Savannah and Augusta have declared their intention to sell liquor in spite of the people and the law.

The North Carolina brethren have entered into agreement with the Relief and Annuity Board of Dallas for the retirement of their employes with an annuity. They also plan to work the 100,000 club on a 50-50 basis as between state and southward objects. They also appropriated \$375 to pay half the salary of a Negro Sunday school secretary.

We are now located at Chester, Miss., where we were born and reborn. Here 20 years ago I was ordained to the ministry. Since then I have labored in Mississippi, Louisiana, Oklahoma and Texas as pastor and evangelist. The Lord has been gracious. My plan for the present is to do evangelistic work wherever needed and the Lord shall direct.—J. B. Perry.

With Dr. Lamar Holcomb of Mt. Olive preaching and his brother Luther doing the singing, we have just closed a very successful meeting with the Beaumont Baptist Church with fourteen additions and the church strengthened and revived. Pray for us that we may take new courage and go forward in a great way.—T. R. Coulter, Pastor.

TO BAPTISTS AT MARKS

Dear fellow worker:

This paper is being presented to you with the compliments of the First Baptist Church in this city. We believe that acquaintance with the work your church is doing in the State, Southland, and the world will in a great way impress you with the feeling that you are in reality sharing in giving the Gospel of Christ to the world. Also, we are sure that this will be a means of tying you closer to the work of your church, and of awakening a deeper interest in your life in the task of making the world Christian.

The cost is very small (less than nine cents per month for every member of our church) and with a new acquaintance of our work we know you will be enlisted in greater things for Him.

You will find featured in this and every issue, the many phases of Southern Baptist work in your state as well as in all parts of the world. You will have an opportunity to "lift up your eyes and look" upon the many fields of missionary work. There are the best of articles in line with current religious thought each week in the editorial section. The Sunday school lesson will help you in preparing yourself for the class discussion each Sunday.

Very sincerely yours,
Rev. George H. Gay, Pastor

Sparks and Splinters

Now he is V. E. Boston, D.D., Memphis, Tenn., by action of Union University.

It is said that the American Baptist Publication Society is fostering 2,000 daily vacation Bible schools and 42 summer assemblies.

Ouachita College in Arkansas added the D.D. to the name of Rev. Frank Tripp of 100,000 Club fame.

Property in New Orleans now valued at \$4,500 and due to increase in value, was recently given to the Louisiana Baptist Orphanage by Mr. and Mrs. E. A. Davis of Fardoche, La.

Mrs. Jane Ammen, superintendent of the Emergency Home for Women in New Orleans, recently passed away. She had been active and useful for a generation among Louisiana Baptist women.

The Dallas News and the Dallas Journal will publish no more race track news. The state has outlawed the business and these papers propose to support the state in its purpose to have a clean commonwealth.

Dr. J. Whitcomb Brougner said at the Northern Baptist Convention: "No church is a small church if it has for its mission world evangelism. There is no small preacher if he preaches the Gospel and strives to win the world for Christ."

A loose screw in your theology, unless attended to will loosen all the screws, if you give it a little time; just as it does in a machine. A brother in South Carolina who defended alien immersion a short time ago is now condemning verbal inspiration.

Dr. E. D. Head, pastor of the First Baptist Church, Houston, Texas, is to conduct the Bible hour for the Summer Sunday School Conference at Ridgecrest, North Carolina, July 25-30, taking the place of Doctor John R. Sampey who is to be in Europe at that time.

Speaking of the difficulties which the state supported churches in Germany are encountering, Watchman-Examiner says: "We hear that the congregations of some state churches are solving their problems by turning Baptist. They leave the government-owned church property, give up government emoluments, declare for separation of church and state, provide their own meeting house in which to worship and pay their own bills."

The Watchman-Examiner, being asked, thus expresses its mission and policy: "We are striving to make a Christian paper, full of the spirit of our Lord. We are trying to make a Baptist paper that expounds and emphasizes the time-honored principles of the Baptists, and that devotes itself primarily to the promotion of the work in which Baptists are engaged. If we can help men and women to clearer thinking, gentler speaking, nobler living and larger giving, our loftiest ambition will be realized."

At its regular annual meeting at Ridgecrest June 9, the Sunday School Board elected Dr. Clifton J. Allen, pastor of the Western Avenue Baptist Church of Statesville, N. C., as associate editorial secretary to work with Dr. Hight C. Moore and Dr. John C. Slemph. Among his numerous duties will be that of doctrinal editor of all Bible expositions; editor of graded lessons, with changes already initiated by the editorial department and authorized by the board; writer of the Adult Quarterly and other special assignments in writing, editing curriculum, etc. Dr. Allen is a native of South Carolina, a graduate of Furman University and of the Southern Theological Seminary from which he received his Th.M. and Ph.D. degrees. While in the Seminary he served as fellow in Greek in the Department of New Testament Interpretation. Those who know him believe that he is pre-eminently qualified for the very important position to which he has been elected. He will take up his new duties July 1. Dr. Allen is a brother of Dr. W. C. Allen, editor of the Baptist Courier.

Dr. R. Q. Leavell had another D.D. given him by Mercer University.

Arkansas recently passed a law against soliciting a ride on the highway, and two women from New York were the first caught.

Student leader in Missouri, W. O. Vaught and his wife are on their way across the Atlantic to attend the student Conference in Zurich, Switzerland, and to visit the Holy Land.

Dr. B. C. Land while visiting his mother preached at First Church, Grenada, June 20, and Rev. C. E. Patch for him at Winnfield, La. Dr. Land spent the following week in a meeting at Purvis with Pastor Hogan.

Dr. C. L. McGinty, who a few years ago left Mercer University to teach the Bible at the W. M. U. Training School in Louisville, Ky., now returns to Georgia to take charge of the endowment campaign of Bessie Tift College.

Dr. E. Godbold, mission secretary in Missouri, says that there ought to be a dozen people in that state who would give in the next five years from \$25,000 to \$100,000 each to the Baptist colleges. Day is just beginning to break in the matter of giving.

Dr. G. H. Crutcher well says that the nomination by an association of state board members is a courtesy and not a right. It is an actual violation of Baptist polity for one body to elect members to another Baptist body. We have been a little slow to realize this, but Baptists can and do learn as they go along.

Bruce—Rev. R. L. Ray, Jr., of Pontotoc, delivered a very interesting and inspiring sermon here today at the Baptist church. His theme, Christ Died. There was a large crowd present and despite the hot weather the crowd was very attentive. Brother Ray is a real preacher and it is hoped he will come this way again soon.—S.

It is not how far along the road you have gone, but the direction you are going which determines where you are going to land. There is much talk about godless Russia, and Germany has sought to play-up communism as the enemy of religion. But in Russia the churches are being given more freedom, and in Germany they are being given less and less.

The people who send their children to Baptist colleges for their education, not only do the best service for these young people in preparing them for useful lives, but they are helping to perpetuate in the world the ideals of Christian education which these schools have stood for through the years, and which are more needed in the world today than ever before.

On June 20, 1937, Dr. Wallace R. Rogers, pastor of the First Baptist Church, Vicksburg, Mississippi, began his second year as pastor here. On that day, Dr. Rogers delivered a splendid sermon on "Going Forward," a stirring challenge to his membership. The Lord has blessed us during the past year. Our church has grown in many ways. There were 151 additions to the membership, 50 of them by baptism. Our new educational building is well on the way toward completion. These, along with countless spiritual blessings, may be numbered among the "showers of blessings" that God has poured out on us. The coming year presents itself as a challenge to us. We are praying that our church may grow; that it may reach out to bring lost souls into the kingdom.

July 4th will be observed on next Sunday. There are many families who would like to have one or more of the boys and girls from their own Baptist Orphanage to come and have dinner with them on this day, but for various reasons this is not possible, but perhaps you would like to make provision for a Sunday dinner for some of these children. We are hoping to have fried chicken on this particular day. We are therefore suggesting to the friends of the Orphanage that they forward one or more frying size chickens immediately to be used for this purpose. Just crate the chickens in pasteboard or wooden boxes and address plainly to the Baptist Orphanage, Jackson, Mississippi. Your response to this request will be greatly appreciated.—W. G. Mize, Superintendent.

Dr. B. J. W. Graham has begun publishing in the Christian Index an account of his life experiences. The Bible is made up largely of biographies, mostly about people, and it is a book full of instruction and divine wisdom.

The Board of Directors of the Christian Index passed resolutions expressing appreciation of the great fight which Editor O. P. Gilbert made in the recent prohibition campaign in Georgia. Being human, we know that it made his heart warm.

L. C. Jordan of Ft. Paine, Ala., has given a home and 60 acres to the Baptist Orphanage of that state and indicates that there is more to come. Gifts amounting to several thousand dollars have been made to the orphanage in the past three years, as a result of the superintendent keeping the institution well advertised in the Alabama Baptist, and in other ways.

The Sunday School Board has just published a small edition of "Songs of Victory," compiled by Mr. B. B. McKinney, well known song writer and teacher of music. The book is to meet the needs of churches wishing a hundred or more of the best hymns for revival meetings and public worship in general. The songs are well selected and are sure to be in great demand. The price for single copy is 25c postpaid and considerably cheaper by the dozen or hundred.

Dr. E. D. Solomon says in The Florida Baptist Witness: "June is supposed to be Christian education month. It seems we are doing very little about it. The largest percentage of high school graduates going to college in the South is in Mississippi and the Baptists own and support five schools. The smallest is in Florida and the Baptists have but one school and they do precious little for it. We must confess we are ashamed of this. We are humbly but earnestly calling on our Baptist people of Florida to support Christian education with their prayers and their patronage and their purse. It must be done."

There has been nothing which has crossed our path lately more readable than "Tepee Trails" by G. Lee Phelps. We did not find a dull line in it, and there is no waste of words. It is the story of the life of a missionary among the Indians, but anybody will be interested in the book whether he is interested in missions or not. Nothing like it has come our way since we read Dr. A. J. Holt's book, "Pioneering in the Southwest." It is the story of an honest soul, born in poverty, raised in ignorance, saved by grace, enlightened and led by the Spirit of God, working among a simple, primitive people. The hand of God is manifest throughout, and you will be grateful that God is working among men when you have read it. It is published by the Home Mission Board in Atlanta, and is cheap enough for anybody to buy. Probably retails at 40c.

"Pray one for another." At this season of revival meetings all of us ought daily on our knees to pray earnestly for those who are engaged in this evangelistic work. "Ye also helping together on our behalf by your supplication; that for the gift bestowed on us by means of many, thanks may be given by many persons on our behalf." We have never exhausted the possibilities in the ministry of intercession. Indeed we have never gotten the proper conception of this ministry. Anybody can engage in it. Everybody ought to engage in it. Paul did not ask as a mere formality that people would pray for him and his work. He knew that it would bring results. It is said of James, the pastor in Jerusalem, that he spent so much time on his knees in prayer, that his knees were calloused. It was he who said, "The supplication of a righteous man availeth much in its working." Let your prayer meeting for a while be a prayer meeting and not just another sermon. Pray for those who preach, that they may open their mouths with boldness to proclaim the mystery of the gospel. And if your pastor is away in a meeting pray for him. Don't simply compliment him by a courteous mention in your prayer. Prayer is laying hold on God.

The Northern Baptist form a presbytery qualifications of can They have even as confer with them ab mission. But we wou a thing. Every Bapti out against the ve democratic, God-give church to decide su assistance of any out man was licensed to (Miss.) Baptist Chu anybody's permission help, even if it had b would have been re dling. It would have or at least a tenden trol or suppression the Roman Catholic any scheme to cur pendence. "For free stand fast, therefo again in a yoke of l tion of Galatians 5:

Yet there must b the action of that our Baptist brethr they taken this dr ditions prompted th in the North alone that we, too, may lay waste the flo after another. Son their debts, and m new fields, where minister. Some are sheep without both tend the lambs. T The B. T. U. disba denominational pa wife are reduced haps move on, to again. That man God to preach, but an easy "living," needed. But that A few Baptist p immortality. They another. But such people, and so goo of conscientious, g a period of mar grand rascal can months and mont on him. He is v we trust him imp confidence, as we sorrow. But even to believe evil of may have left a split churches cl jumps from stat he clings like a l of loyal followe while he goes ar to go split up. H record, for wher is to prevent hi indefinitely? O, strong, mailed f on the noxious c cardinal to dicta lives extravagant even one poten "light a shuck" stealing preache Of course th situation. No r dictator, badly a regulation. Our pondered the pr ing the trouble conduct of minis right at the so found the right are bound to

THERE MUST BE A REASON

Judson Chastain

The Northern Baptist Convention plans to form a presbytery of sorts to pass on the qualifications of candidates for the ministry. They have even asked Southern Baptists to confer with them about making it a joint commission. But we would not dream of doing such a thing. Every Baptist paper in the South cries out against the very idea. We consider it the democratic, God-given right of every Baptist church to decide such matters without the assistance of any outsider. Recently a fine young man was licensed to preach by the Lexington (Miss.) Baptist Church, and we did not seek anybody's permission or advice about it. Such help, even if it had been offered most graciously, would have been rejected as mischievous meddling. It would have been considered an effort, or at least a tendency towards the eventual control or suppression of Baptist pastors, after the Roman Catholic manner. We are wary of any scheme to curtail our dearly-bought independence. "For freedom did Christ set us free; stand fast, therefore, and be not entangled again in a yoke of bondage." (A very apt quotation of Galatians 5:1.)

Yet there must be some vestige of reason for the action of that great deliberative body of our Baptist brethren in the North. Why have they taken this drastic step? What dread conditions prompted them? Do such conditions exist in the North alone? Candor compels us to admit that we, too, may have a few impostors who lay waste the flocks of one good pastorate after another. Some preachers neglect to pay their debts, and move along to a succession of new fields, where credit is offered any Baptist minister. Some are criminally lazy, shearing the sheep without bothering much to feed them or tend the lambs. The Sunday school runs down. The B. T. U. disbands. People quit taking their denominational paper. The preacher and his wife are reduced to whining poverty, and perhaps move on, to repeat the process again and again. That man probably was not called of God to preach, but thought he saw a chance for an easy "living," without realizing the work needed. But that isn't the worst kind of case. A few Baptist preachers even fall into gross immorality. They are run out of one town after another. But such is the credulity of some good people, and so good is the name which thousands of conscientious, godly ministers have made over a period of many years, that the occasional grand rascal can trade on that good name for months and months, with nobody to check up on him. He is welcomed into our homes, and we trust him implicitly. He doesn't deserve our confidence, as we find out too late, to our great sorrow. But even then, many good people refuse to believe evil of the grand rascal, though he may have left a trail of broken hearts and split churches clear across the country, as he jumps from state to state. In any community he clings like a leech to his deluded little group of loyal followers, who provide him a living while he goes around looking for another church to go split up. He leaves a trail, but he has no record, for where is our official recorder? Who is to prevent him from repeating his offenses indefinitely? O, for a Baptist bishop with a strong, mailed fist to put a permanent quietus on the noxious church-splitter! O, for a Baptist cardinal to dictate to that pastor who always lives extravagantly, far beyond his means! O, for even one potent Baptist presiding elder to "light a shuck" under that indolent, sermon-stealing preacher!

Of course that isn't the way to help the situation. No real Baptist anywhere wants a dictator, badly as our affairs may need a little regulation. Our Northern Baptist friends have pondered the problem, and they are now attacking the troubles of over-supply and unethical conduct of ministers by trying to stem the flow, right at the source. We don't believe they have found the right way to cure these evils. But we are bound to admire their courage in trying

out drastic remedies on the cancers that exist. We Southern Baptists may question the wisdom of their methods. But let us not berate our Northern brethren for what they are trying to do about a bad situation, while we shut our eyes to the disease, and practice the Mary Baker Eddy way of trying to ignore it.

Lexington, Miss., June 19, 1937.

THE LAST CALL

This is the last appeal to you to take your vacation at the Baptist Assembly at the Mississippi Woman's College, July 4-9. A week's vacation with a minimum cost. Recreation for the physical life, good fellowship for the social life, fine information for the mental life and a feast for the spiritual life. Look at what is offered you: Conferences on all our denomination work; Bible hour and sunset service by Dr. Denham; Pastors' Hour and Inspirational address each evening by Dr. Bassett; Sermons by the following pastors: Drs. Bryan Simmons, J. W. Middleton, E. H. Westmoreland, B. L. Davis and C. Z. Holland. Wednesday, W. M. U. Day, an address by Mrs. Carter Wright. Be on hand for the first service Sunday evening.

—J. E. Byrd.

SECRET OF SOUTHERN BAPTISTS' STRENGTH

There are three factors that must not be ignored by those who seek an explanation of our progress as a people.

Doctrinal Stamina

Southern Baptists believe and proclaim the great doctrines of the Scriptures. The territory of our convention has been critically dubbed "the Bible belt," largely as a result of our adherence to the Scriptures. Southern Baptist churches have been richly blessed in the character and convictions of their pastors, evangelists, and teachers. Our preachers believe the Bible and proclaim it as the full, complete, adequate, inspired Word of God. We have had just enough heresy to convince us that we want none of it, and a sufficient number of heresy hunters to reveal the fact that there is very little heresy among our people.

Denominational Solidarity

Southern Baptists have stood like a stone wall against the cunning and subtle efforts of undenominationalists and anti-denominationalists to play down and destroy denominationalism. Many devious efforts have been made to lead us to compromise conviction and stupefy Christian conscience. Our people have never been frantic, nor has the program of our denomination been seriously frustrated by such efforts. Our preachers and churches have gone on calmly and courageously about the Master's business. It was our denominational solidarity that provoked a great Southern Methodist Bishop to say: "The Southern Baptist is the only fool-proof denomination in existence." We will not be stampeded, indeed we are not at all disturbed about the outcome of Dr. Stanley Jones's fresh denunciation of denominationalism. There is nothing new about it. We have been hearing predictions of the disintegration of denominations and the collapse of Christianity for a quarter of a century. Our churches seem to thrive on it, or in spite of it.

Determination to Stay on the Main Track

Paul administered keen, but timely, rebuke to the Christians of Galatia (Gal. 5:7) for leaving trunk-line truths for human by-paths. "Ye did run well; who tore up the track for you, and caused you to ignore the truth?"

We are on the main trunk-line. We know the Captain of our salvation—the Pilot of our souls. We will not be diverted, but will "press toward the mark for the prize of the high calling of God in Christ Jesus."

If your Record comes in a Pink Wrapper this week, it means that your subscription expires with this issue. In order not to miss a copy send your renewal in now. Don't wait, you might forget.

THE HOLY SPIRIT AND THE MINISTRY

By W. T. Conner

There may be danger even among Baptist people that young men may enter the Christian ministry without a definite call and without the definite spiritual convictions that they need to have with reference to such a call.

My first proposition is that the Holy Spirit calls men into the ministry—to all types of specific Christian service. Men in the Old Testament and in the New claimed to have such a call to the service of God—Abraham, Moses, David, Isaiah, and others. These men responded to the call of God and directed their lives under His guidance.

In the cast of Isaiah the call to service was preceded by a vision of God that brought in a sense of sin and unworthiness, a sense of God's cleansing power, and afterwards came the call to go as God's messenger. The sense of a call that God wants one to dedicate his life fully and specifically may come in different ways. Human instrumentality may be used, the influence of a Christian home or of some Christian person or through hearing someone preach.

There is no inconsistency in saying this. If a man should claim to be called of God into religious work and nobody else had that impression I should be tempted to doubt his call. Spiritually minded men and women may receive an impression that God wants a certain man or woman to enter religious service. We should be careful not to confuse our desires with God's will concerning such young people.

The Holy Spirit Guides in Preparation for the Ministry

The objection for training for Christian service comes from a misconception that God makes known his will primarily, if not exclusively, through our feelings, that spirituality is mainly a matter of feeling, whereas spirituality is the dominance of the whole personality of man by the Spirit of God. That means that the whole personality must be developed in the most complete and well-rounded way. This means training and education. This preparation ought to be spiritual in its character.

Ministerial education ought to be so planned and directed that it will help to develop the whole personality of the candidate for the ministry and make that personality the most efficient means in the hands of God for his service.

One of the most important factors in a young man's training for the ministry is his contacts with other men who have dedicated their lives to the service of God; for example, Elijah and Elisha, Paul and Timothy. Another important factor is the matter of schools, and still another vital matter is that of practical activity. The only way to learn to preach is to preach. Practice and study ought to go together.

The Holy Spirit guides as to the type of work that a man shall do and with reference to his field of labor. Paul speaks of some whom Christ has called to be apostles, some prophets, some evangelists, some pastors and teachers. This indicates that a man's gift or function in service is determined by the Spirit of God. It is clear that the Spirit chose Paul and Barnabas to missionary work and then guided them to their field of labor. This does not mean that all this is done irrespective of human means or personal influences or that one's natural qualifications have nothing to do with it.

The Holy Spirit guides and makes effective one's work in the ministry. Paul may plant and Apollos water but God gives the increase. This means that all efficiency in our work of any type in the Kingdom of God must come from the Holy Spirit. When it comes to producing spiritual effects we are entirely helpless.

Hardly a week passes that we do not get a communication for the Record with the accompanying request that it go "into this week's Record," received after the paper has gone to press. Of course that is impossible.

EDITORIALS

WHY OPPOSE CHURCH UNITY

No. 4

Our fourth objection to church union is that it is a symptom of spiritual death, or at least of sad spiritual decadence. One sign of approaching old age, sometimes of premature old age is the hardening of the arteries. In youth the blood vessels are elastic; they respond quickly to the heart throbs; they allow the blood to flow freely, even assist its passage by expansion and contraction under the pressure of the blood as the heart sends it to every part of the body. The blood is the life of the man, and his vitality depends on a good circulation. But when the arteries begin to get hard, the work of the heart gets more difficult, and after a while the heart gets tired and is apt to quit; or the blood vessel itself breaks and life is extinct.

Whenever the spiritual life begins to settle down into fixed forms it is sign that the circulation is low. Whenever a man prays the same prayer over and over again, he has ceased to pray at all. Whenever a church has to appoint a committee to see after every particular case of need, it is because the individual members have lost spiritual initiative. Whenever it takes two men or a hundred men to do what one man ought to do the tides of life are running low and are in danger of drying up altogether. And whenever we say our church can't do this, we must all get together into a community church, decay has already begun. Whenever we begin to say that our denominational agencies are unequal to the task of a world ministry, we have begun the spiritual descent. The work of evangelizing the world has hitherto been done through these agencies. If there is a slowing up we need to look to the source of spiritual life and not to a bigger organization.

The big cathedrals of Europe are wonderful examples of architecture; they are called poems in stone. They are worse than that; they are religion petrified. They are a symbol and symptom of spiritual stagnation. They have no life in them and very little inside them. They are near religious mummies. That is what the people of 1,000 years ago did with their religion. And our generation is in danger of crystalizing their religion into a great ecclesiastical organization. The less spiritual life we have, the more we depend on ecclesiastical aggregations.

—BR—

Brother Alexander Best is up to his ears in work since he went from Gentilly Church in New Orleans to Weleetka, Okla. He began a revival Sunday and will push a building program in the fall. The people have received him warmly and are ready to follow his leadership.

—BR—

To the Baptist Brotherhood of Mississippi:

At the meeting of the Executive Board of Arkansas Baptist State Convention, held in Little Rock on June 3, 1937, the following resolutions of appreciation of Dr. Otto Whittington were unanimously adopted:

It is with deepest personal and denominational regret that we lose Dr. Whittington from the pastorate of Immanuel Baptist Church, Little Rock, and from the brotherhood of Arkansas. He, for many years, has been one of our most outstanding ministers and denominational leaders. His recent successful leadership of the \$200,000.00 debt-paying campaign has endeared him to all the Baptists of our state. He is a brother of unusual pulpit appeal and leadership; trusted, true and brotherly to the last degree.

Again we say, we regret to lose him, but we most heartily commend him to the Baptist Brotherhood of Mississippi. You can follow his leadership with absolute confidence.

May the richest blessings of God rest upon you is the earnest prayer of all his friends and friends in Christ in Arkansas.

Fraternalty yours,
B. L. Bridges, General Secretary

THE PREEMINENCE OF THE KINGDOM OF GOD

—O—

When Jesus was teaching about the kingdom of heaven in the sermon on the mount, he made it plain that the Christian must put it above everything else in his thinking and his life. He knew the necessity of food and raiment. He knew our dependence on these not simply for comfort, but for the proper and normal life which we must live. He knew also how these elemental needs may take possession of a man to the exclusion of higher things. He knew how men starting with the purpose of satisfying these needs become dominated by the disposition to acquire.

But there are things more important and valuable even than life. It is not true as is sometimes said, "We have to live." It is certain that we are not going to continue here always. The world can and will get along without us; will hardly miss us. And we ourselves will continue to live when the meat and bread question are far behind us and forgotten. We shall be clothed upon with immortality, and what is mortal shall be swallowed up of life. Men may come and men may go, but the kingdom of God is from everlasting to everlasting, and it well behooves us to set the proper value on things which are imperishable and eternal.

Spiritual values are to be given a place far above temporal. Men die for honor, for love, for the right, for truth, for worthy ideals. But there is nothing good, or right, or true, or honorable, or worthy but it is found in the kingdom of God. His kingdom embraces all that is high and holy and if we are enamored of these things we will find them nowhere else so much as in the kingdom of God.

But putting it even on the lowest plane, our own interests are best secured by the coming of the kingdom of God. A man stands in his own light who refuses the kingdom of God; and a man deprives himself of the best in life who does not put the kingdom of God above everything else. It is this that makes possible all else that is good, and gives added value to every good thing in life. A man who puts business or what he conceives to be his own personal interests above the kingdom of God, who gives first consideration to any temporal or material interest is depriving himself of the best there is in life. Let us try to get it as a conviction deep in our souls, a working principle in our lives that it is best for us and best for all that we put the things of God's kingdom before all else. That goes for the money we spend and the time we spend, but deeper than all is the personal loyalty and devotion of our souls to the things of the kingdom of God.

Two scriptures make this fact clear and unmistakable, both of them in the sermon on the mount. First, Jesus says, "If thine eye be single thy whole body shall be full of light." That's putting it as strong as words can make it. And it means that if your first concern is for the kingdom of God, if that is the thing that you live for and keep constantly in mind, you will be out of the darkness and fog of doubt and uncertainty, you will have no shadows across your path, but your whole pathway and life will be lightened by the presence of God and the glorious revelation of His will. The path of the just is as the shining light that shineth more and more unto the perfect day.

The other scripture passage is found in the same chapter: "Seek ye first His kingdom and His righteousness and all these things shall be added unto you." Here is the promise of Jesus to the man who puts the interests of God's kingdom first, that there is nothing in all the universe needed by him, but it will be richly supplied to him. "No good thing will he withhold from them that walk uprightly." "And God is able to make all grace abound unto you, that ye having all sufficiency in everything, may abound unto every good work."

—BR—

Wisconsin legislature voted down a bill to provide free text books to parochial schools.

TO LIVE IS CHRIST

—O—

This is another one of those passages of Scripture often misunderstood. The misunderstanding is due simply to careless reading, which probably accounts for many others. Paul in writing to the Philippians says in chapter one, verse 21, "For to me to live is Christ." The misunderstanding is due to leaving out one little word with two letters, and reading it, "For me to live is Christ." Be sure to get the difference. He does not say, as so many read it, "For me to live is Christ"; but he does say "For to me to live is Christ." And there is a difference.

For him or any man to say "For me to live is Christ" is too much to claim. It would be laying claim to fully attaining the goal of perfectly reproducing the life and ministry of Jesus, which no man has ever done. But what he does say is "To me to live is Christ." And that is the announcing of a definite decision, determination and ideal on his part. He has accepted Christ as his standard and example; he has adopted the work and life of Christ as his pattern and ideal. He has given himself up to this one aim and desire in life to reproduce the life of Christ in the world; to allow the Lord Jesus to live in him, to work in and through him to attain the purpose of Christ's coming into the world.

It may not be possible, is humanly impossible for any man to perfectly reproduce the life of Jesus in the world today. But it ought to be the goal of every one of us to do so. We may not attain the goal in this life but we must never lose sight of it, and never give up the struggle to attain it. This was what was in Paul's mind when he wrote the Epistle to the Philippians. He prays that their love may abound more and more in knowledge and all discernment, that they may be sincere and void of offense, that they may be filled with the fruits of righteousness. And as for himself after describing the aim of his endeavors, he says, "Not that I have already obtained, or am already made perfect, but I press on." And then he says, "Let us therefore, as many as are perfect (mature) be thus minded . . . Be ye imitators of me." The only thing a Christian can do and ought to do is to keep the Lord Jesus before him, ask to have Him within him and make it his one business in life to reproduce the life and ministry of Jesus. "One thing I do, forgetting the things that are behind and stretching forward to the things that are before, I press on toward the goal."

—BR—

IRRELEVANCIES

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That's a big word and we have no more pleasure in jawbreakers than the rest of you. We do not particularly enjoy reading an article with so many big words that we are constantly having to get up and consult the dictionary. A thing is irrelevant when it has little or nothing to do with the subject under discussion, and is brought in by mistake or to distract attention from the matter in hand. It may be done ignorantly, or it may be done artfully. But in either case it is a mistake and ought not to be done. Suppose for example two people should be discussing salvation by grace or works, and a third party injects a remark about the price of apples, or the color of your hair. That would be an irrelevancy.

Why bring this up in a serious religious discussion? We might answer that we have known a good many irrelevant matters introduced into religious discussion. Sermons are a fruitful field for such tares in the wheat. And about the most common place for the introduction of things which have nothing to do with the subject, is when people get to talking about the parables of Jesus. These parables seem to be a thicket in which you can hunt for almost any sort of theological game or vermin imaginable. Many take a delight in finding all sort of curious or ingenious things in them, that the Lord never thought of. And many take their own theological preconceptions (call them rabbits if you wish) and turn them loose in this thicket, just for

the fun of hearing others, chase them hot trail. People ask the parable means of Dr. R. A. Venable, dents Mississippi ever gested to him in the His reply was that coal oil!

If you are going out what the Lord and stick to that. I hoppers. There is always from the main thing important details. N the question of a b the parable of the represented as the prodigal son, etc. warm controversy s hood of God."

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the fun of hearing the hounds (preachers and others, chase them around on a more or less hot trail. People ask you what every detail of the parable means or suggests. Some one asked Dr. R. A. Venable, one of the best Bible students Mississippi ever had, what the lamps suggested to him in the parable of the ten virgins. His reply was that they suggested the smell of coal oil!

If you are going to interpret a parable, find out what the Lord is undertaking to picture, and stick to that. Don't go off shooting grasshoppers. There is always danger in turning aside from the main thing to give attention to unimportant details. Now this is all provoked by the question of a beloved brother as to how in the parable of the prodigal son, God could be represented as the father of the loose-living prodigal son, etc. And so there had been a warm controversy somewhere as to the "fatherhood of God."

The trouble in this case is that we drag our theological questions, controversies and differences into places where they are not supposed to be. They are irrelevancies here. They are good subjects for discussion in other places, but they have no place here. They are important matters but they don't belong here. A milk cow is a very valuable and important member of your home furnishing. But don't turn her loose in the garden. The parable of the prodigal son was never intended to teach the relationship of God to a sinner. But it was intended to teach the joy of God the Father and of the whole heavenly host over the repentance of a sinner and his coming to God.

There are three parables, the lost coin, the lost sheep and the lost boy, all intended to teach that same thing. The Lord uses three illustrations to drive the truth home. It was difficult for his hearers to take it in. Their minds were set in a different way. They didn't like it that Jesus received sinners and ate with them. Jesus says he is truly expressing the attitude of God in this matter, and of the angels in heaven. There is joy in heaven. There is joy in the presence of the angels of God. Don't let us get away from this fact. This is what Jesus is talking about. It is so easy to get lost when you go hunting in a swamp.

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YE HAVE PURIFIED YOUR SOULS

Sanctification is both an active and a passive process. That is we sanctify ourselves and we are sanctified by the Spirit of God. That is because we are personalities and not mere automatons. We are human beings with a will of our own and not merely clay in the hands of the potter. Even with little children we beg to get them to "take the medicine" and do not wish to thrust it down their throats. A doctor wants the cooperation of the patient, and not to have the sole responsibility on his own hands. And even a dentist when you are in the chair for treatment asks you to do this or that, and is dependent on your working with him to accomplish the proper results. And when we say to a person who is being instructed as to the way of life, "You must yield yourself absolutely into the hands of God for Him to work in you and through you," we know that the very yielding is an act of the will; just as much an act of the individual will as it would be to resist the will of God.

If this were not so, then it would be meaningless for the scriptures to say, "Be ye yourselves also holy in all manner of living." It may be true to say that a man cannot cleanse himself because it takes soap and water to cleanse him. But you have never seen soap and water go after a man and wash him. He takes the soap and water and gets busy with them. When God deals with men he deals with them as responsible beings, responsible for the condition they are in and for the way they live. Else there is no use to preach to people, no need to exhort them or persuade them. Paul says, "I beseech you that ye present your bodies to him." And Peter says, "Seeing that his divine power hath

granted to us all things that pertain to life and godliness, adding on your part all diligence, in your faith supply courage, etc." There is ample provision for us; it is up to us to use it.

You like to see your children show personal interest and initiative, to take up responsibility, to get on their own feet, to launch out and begin to do things. And so does our Father in heaven. And he is constantly exhorting us to do this and showing us the way to do it. Life is a great laboratory for experimentation and education. The world around us in which we live furnishes us the opportunity. The Book in our hands is our manual and guide. It explains the meaning and purpose and use of all that we see, all that affects us; shows us how to make use of the experiences which life brings us. The Spirit within us gives us the urge and the wisdom and strength to undertake. It is ours to follow on, to give ourselves to the business of making the Christian life.

Now for a look at the passage with which we began: "Seeing ye have purified your souls in your obedience to the truth, unto unfeigned love of the brethren, love one another from the heart fervently." Here are several things to remember:

One is that the truth is God's instrumentality for making the life clean and all that it ought to be. We are not left without ample resources. Jesus prayed, "Sanctify them in the truth; thy word is truth." We are also told of the washing of regeneration in the word. Jesus said, "Ye are clean through the word which I have spoken unto you." There is no possibility of living a clean life, a Christian life apart from the word of God. Dirt accumulates on a man who does not wash himself every day. The world in which we live will see to that. And the inward nature of the man assures it. "Thy word have I hid in my heart that I might not sin against thee." No Christian ought to be satisfied, he cannot be a happy Christian, who does not daily use the word of God on his soul and life.

We must keep in mind that this purifying of our souls is our own task. Infants may be under the necessity of having them put in a tub every day. But there comes a time when childish customs must cease, and we have to assume that responsibility for ourselves. There may be periods of invalidism when you are taken to a hospital and have that service performed for you, but not in ordinary conditions. "Cleanse yourselves from all defilement of the flesh."

Again it is worthwhile remembering that this purifying of ourselves is "in obedience to the truth." It is not enough merely to read the Bible. It is not enough to have all modern conveniences in the home. It is the actual use of these that counts. All the water in the Atlantic Ocean can't keep us clean if we don't use it. Of the lepers whom Jesus sent away to the priest that they might show themselves that they were healed, it is said that "it came to pass as they went they were healed." Can you believe they would have been cleansed if they hadn't done what Jesus said? There is a process of cleansing the life from the very fact of doing the will of God. Don't measure this statement by your theological yardstick, but by the word of God. And this is what his word says: "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin." Just take that as it is written, and walk in the light with him.

There is one other thing which ought to be said, which Peter does say, namely that this purifying is "unto unfeigned love of the brethren." That is on a par with what Paul says: "The end of the commandment is love out of a pure heart and a good conscience and faith unfeigned." The outcome of it all is a sincere love to the brethren, a concern for their welfare, a desire to do them good. Love is the climax of the Christian life. And whatever does not tend toward an increase of Christian love is lacking in essential Christian quality.

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Mrs. M. Latimer of Clinton is improving after several days in the Baptist Hospital in Jackson.

IMPRESSIONS OF THE BAPTIST BIBLE INSTITUTE

Dr. Park H. Anderson, Missionary
Shanghai, China

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Until three years ago I did not know the Baptist Bible Institute. I had known Dr. DeMent, and loved him, from my college days; had known Dr. Hamilton by reputation; knew that two members of the faculty were former missionaries in foreign fields; and knew that there was a debt on the institution for which frequent calls were made for special financial help. As to the life and work of this Institute, however, I knew nothing. We have lived in New Orleans now for three years, and I am about to close my second year as a member of the faculty of the Baptist Bible Institute. During these three years I have observed the Institute from the outside, at close range, and from the inside, as a supply teacher, and have received some distinct impressions.

Location

I have been impressed with the strategic location of the Baptist Bible Institute. It would have been impossible to have found another such location within the whole bounds of the Southern Baptist Convention. A city of five hundred thousand people; in a great section of southern Louisiana where Protestant Christianity is weak; in direct communication, by land, by water, and by air with the outside world; in the midst of multitudes of unevangelized, and of other multitudes who know practically nothing of our spiritual religion; among a people of soul hunger, making the field white unto harvest; this is the location of the Baptist Bible Institute. This even impresses one who has spent nearly three decades in China.

Equipment

The equipment of the Baptist Bible Institute has deeply impressed me. The Institute has not had to wait for a generation, or more, before being provided with equipment. In the second year of its existence it took charge of a college campus, and proceeded with its work. In this connection I have often thought of Moses' word to Israel, concerning their entering into Canaan—that they would live in cities which they did not build; drink from cisterns which they did not hew; and feed from vineyards which they did not plant. When Southern Baptists were ready to enter upon the important work of training a spiritual ministry here, God had full equipment ready for them. It is older than the equipment of some of our institutions, and not so fine; but it is adequate for all present needs. We are reminded of the resources of God.

Personnel

I have learned not to brag much on human folks. "There is so much bad in the best of us," and we all come so far short of the "Measure of the stature of the fulness of Christ," that no room is left for boasting. And yet humbly I thank God for the president and faculty of the Baptist Bible Institute, and for the young men and women who are in training here for the Lord's service. In the faculty are men of Christian experience and character, men of genuine scholarship and teaching gifts, men who have fellowship with the students and with one another, and men who are deeply concerned for the progress of Christ's kingdom at home and abroad. While in the student body there are men and women, in ever growing numbers, who are going to be great servants of the Lord in many parts of the world. This has deeply impressed me.

Activities

The Practical Activities Department is one of the most impressive features of the Bible Institute's work. The students are organized, and their work is under proper direction. Two motor buses are used by the students as they go out in groups to preach the gospel in all parts of the city. Street corners, public parks, prisons, are centers for this gospel propaganda work. Many professions of faith are witnessed in these meetings; and from these professions come

(Continued on page 8)

CHRISTIAN BROTHERHOOD

By Wm. James Robinson, A.M., D.D.

The Savior was discussing the hypocrisy, conceit, vanity, selfseeking and love of preeminence so characteristic of the Pharisees. Such conduct was so far from the spirit of our Lord that he inveighed against it by saying to his disciples: "Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren," (Matt. 23:8). Peter says, "Yea, all of you be subject one to another, and be clothed in humility," (I Peter 5:5). Whatever may be the attainments of a Christian he owes all he is to the grace of God and has no ground for boasting.

Christian brotherhood is a divine institution, having God for its designer, and His Son as its head, and the Holy Spirit for its chief organizer. The badge of membership is love one for another. The membership is divinely chosen. All men are sinners by nature and by deliberate choice, hence are "dead in trespasses and sins." But God for his glory hath quickened many into newness of life. Being saved by grace they have nothing of which to boast. They are all on an equality.

They have a divinely appointed task, and are divinely governed. No one is to lord it over another. The only preeminence to be attained is the preeminence of surpassing others in humility and faithful, sacrificial loving service, and this affords no occasion for boasting. All we are and all we attain is due to the riches of God's grace.

How Membership Is Attained

To the apostles he said: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you" (John 15:15). "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of man, but of God" (John 1:12, 13). In either case God was the efficient cause that brought these into this brotherhood. The task assigned to each one was peculiarly adapted to him according to God's need of his service and his ability.

"What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:19, 20).

By repentance toward God and faith in Jesus Christ we ratified this purchase, and accepted all the obligations of this brotherhood, and became the heirs of all the benefits it could confer. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2). What manner of men should we be?

Things to Put Off or Lay Aside

"Let every one that nameth the name of Christ depart from iniquity" (II Tim. 2:19). There are many ways of naming the name of Christ. We do it by professing faith in him, by baptism, by church membership, by participating in the Lord's Supper and many other ways. Christians are to live above reproach. They are to be living epistles known and read of all men.

"They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24). They are not to be dominated by the flesh, but are to keep it in subjection. "If we live in the Spirit, let us also walk in the Spirit." Christians are not to be "desirous of vain glory, provoking one another, envying one another." They are to be superior persons.

"Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:31, 32). All who do this enjoy the peace that passeth understanding and their souls are filled with delight.

"Let no corrupt communication proceed out of your mouth, but that which is good to edifying, that it may minister grace unto the heavens" (Eph. 4:25). "But now ye also put off all these . . . blasphemy, filthy communications out of your mouth. Lie not one to another, seeing that ye have put off the old man, with his deeds: and have put on the new man, which is renewed in knowledge after the image of him that created him" (Col. 3:8-10). Christianity requires refinement, gentility and thoroughgoing unrighteousness. Tattlers, vulgarians, and gossips are purveyors of discord and pollution wherever they go. All such who profess to be Christians are a reproach to the cause of our holy religion.

"Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (Jas. 1:27). "Have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11). Sons of God, Christian men, are to live truly exalted lives. Their very names should be rebukes to all unholiness.

Characteristics to Be Acquired

The Lord had a great purpose in our redemption. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Tit. 2:14). The "good works" of which we are to be zealous are, in every instance, for our own very highest good as much as for his glory. They shield us from many temptations and embarrassing entanglements.

Christian love is the outstanding glory of Christian character and conduct. "This is my commandment, 'That ye love one another as I have loved you'" (John 15:12). "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). We are to prove our magnanimity by loving our enemies.

"Bear ye one another's burdens and so fulfill the law of Christ" (Gal. 6:2). "Rejoice with them that do rejoice, and weep with them that weep" (Rom. 12:15). There is no place in a Christian's program for selfseeking that works to the disadvantage of others. Each one should strive to be a blessing to others.

"If we love one another, God dwelleth in us, and his love is perfected in us" (I John 4:12). What a fellowship! What marvels flow from one who is truly in love with his brethren, the redeemed of the Lord.

Hear the conclusion of the whole matter. "Above all these things (whatever else may be required—W. J. R.) put on charity, which is the bond of perfectness" (Col. 3:14). Our greatest need today—the world's greatest need—is that Christians be truly Christlike in character and in conduct. This will solve all of our soluble problems.

Kansas City, Mo.

PRAYING FOR THE EDITOR

(From the Chimes, First Church, Greenwood)

Our people who attend the Wednesday night service will easily remember that so often the leader of the prayer will pray for the editor of our church paper. The first time I heard the plea it seemed an astonishing thing. Most people do not pray for editors—perhaps because they do not think it worth while to pray for them; perhaps because they do not think of them at all. They prey on them sometimes. They criticize them; they scold them; they discuss their shortcomings; they express their disgust at their lack of judgment, genius and common sense; they give them good advice as to how to run their papers. But how rarely they pray for them! Ministers are prayed for, and church school superintendents and teachers and deacons and missionaries and missionary secretaries, but not editors.

It must get very lonesome in the editorial office sometimes in the consciousness that no one is interested enough in the man at the desk to ask for him guidance and grace and wisdom which he so much needs for his work.

Let us not forget the editors when we pray.

THE CHURCH—THE BLACK SHEEP

Is the church the black sheep of all organizations?

It was organized thousands of years ago, is still functioning as a religious institution, and as an institution for the betterment of mankind. Thousands belong to it, yet these thousands are not giving it the support it needs. Other organizations are doing what the church should do—taking care of the sick, looking after the distressed, administering to the needy. United Charities, Red Cross, Salvation Army, States, County, Municipalities, Lodges of various kinds have placed the church in the background when it comes to the aid of the afflicted. The churches are in debt; they have to make drives for the payment of their buildings, for the services of their preachers, for their expenses, for the orphan's home, for old ministers' home, and it is a hard matter to raise the funds to meet these obligations. Why? Is it because these organizations have taken it away from the church and are giving their funds to them instead of the church? Probably they have, and possibly it is true that the members are contributing more to these funds than to their church.

When a church prepares to invite an organization to their home town, funds have to be raised to buy food to feed the visitors. When an organization, other than the church, invites an organization to meet with them, they have the funds in their treasury to meet all obligations, such as serving meals and looking after their interests.

This is not as it should be. Jesus came to administer, not to be administered to; he engendered it in the hearts and minds of his followers, and it was kept up until some fifty or more years ago, when the church surrendered such work to other organizations.

Is it right that it should do so? No. The duty of the church is to look after the poor and the distressed of its flock, and not call on the other organizations to do it.

The member of the church is working against the interest of his church when he does not support it financially, but gives that support to some organizations of which he is a member.

It is embarrassing to the member, to the ministers, to be everlastingly calling upon their flock to do their financial duty. The membership should see to it that the finances of the church are kept up, and that there is money in the treasury to pay for every need.

—The Drew Leader, T. L. Turner, Editor.

Rev. and Mrs. Robert Haynie of Durant celebrated their twenty-fifth wedding anniversary last Saturday. Long life and great usefulness to these young people.

Brother J. F. McLelland recently held two meetings in Mississippi, one at Lauderdale, Miss., and one in DeKalb, Miss. These were tent meetings. Frank McDonald of Meridian conducted the music in both meetings. Brother McLelland has a tent that seats one thousand people. God is blessing his work.—A. J. Green.

PASTORAL CHANGES: M. L. Mott goes from First Church, Spartanburg, S. C., to First Church at Anderson; S. E. Harry goes from Corrigan to Rush, Texas; Alx. Best resigns Gentilly Church in New Orleans to accept a call to Weleetka, Okla.; Dr. A. Paul Bagby has resigned at Williamsburg, Ky.; Jack Dalton becomes pastor at Avon Park, Fla.; A. L. Carnett goes to Shepherdsville, Ky.; D. W. Bishop goes from Sipsey, Ala., to the churches at Vernon and Millport; E. S. James to Vernon, Texas; J. A. Morris goes from Calhoun, Ky., to Easley, S. C.; F. T. Moffatt goes from St. Charles, La., to Frankfort, Ky.; H. D. Warnock of Forsyth, Ga., resigns; R. R. McCullough goes from Murfreesboro to Clayton, N. C.; J. T. Dabury from Blaney to West End, Chester, S. C.; Claud Bond from Sugar Hill, N. H., to Phoenix City, Ala.; Jno. A. Davidson from Clarksville, Tenn., to Selma, Ala.; C. H. Kirkland of Urbana, Ill., has been called to Marion, Ark.

LET

By A. L. Gooden
"Ask the People"

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LET'S GO

By A. L. GOODRICH, Circulation Manager
"Ask the People and They'll Subscribe"

GOING PLACES

Ecu—
One of Mississippi's busiest pastors is Henry West of Ecu and regions around. Just one thing we can't understand—how he does so much.

We just stopped by to tell him about how the Record was growing. Almost before we could get back to Jackson he had sent in almost one-half the families as subscribers. He expects to get Ecu on the every family list before many months.

Pastor West preaches the whole gospel and then practices. The people love him for it. All his churches support, and well, the Convention work. Just to know that he is pastor is to know that the work goes well.

Pontotoc County subscribers are listed as follows: Algoma 10; ECRU 36; Thaxton 4; Tocopolis 1; Troy 1; Toxish 11; Randolph 1; Springville 4; PONTOTOC 74 and 33 R. F. D.

Blue Mountain—
"Sunshine" Riser seems a perfect fit at Blue Mountain. He pastors the church, teaches a class in Bible, preaches over a wide territory and is spiritual advisor to all the B. M. girls.

We learned that the work is in fine shape, all organizations functioning and the people with a mind to work.

Over one-half the families take the Record but Pastor Riser liked the EVERY FAMILY plan and hopes to install it in September.

Tippah County subscribers are as follows: BLUE MOUNTAIN 81 and 5 R. F. D.; CHALYBEATE 20; Cotton Plant 2; Dumas 4; Falkner 2; WALNUT 23 and 10 R. F. D.; Murphy 1; RIPLEY 30 and 7 R. F. D.

Walnut—
Things are in real "high gear" at Walnut. Pastor Hammons reports the largest crowd "ever" on last fourth Sunday with four additions and a real revival spirit.

We found Pastor Hammons happy over a new church building and it paid for. The work is in fine shape, the people and pastor in love with each other. If Tennessee has any others like Hammons, we'll be glad to have them.

Over one-half the families take the Record but Pastor Hammons expects to adopt the EVERY FAMILY plan shortly.

Kilmichael—
Our Seminary class-mate, Rev. N. H. Roberts, is the beloved pastor at Kilmichael. Though there only a short time, definite progress has been made, several new Record readers. Brother Roberts liked the Every Family plan and expects Kilmichael to adopt it soon.

Explain This

A Baptist church in a Mississippi town with brother as pastor had 61 Baptist Record subscribers. He resigned and went to a larger work. In the same place we now have 26 subscribers.

Different pastors get different results. Or some pastors do and some just DON'T.

Or This

With one pastor the subscribers numbered 50. Under a new pastor they have 13.

Read and Realize

On page 2, column 2 of the issue of June 17, is a short article about the fine condition of the work at Collins. Every family of the Collins church gets the Record.

It Helped—It Will Help Yours

Ackerman: I want to take enough space to thank the kind man who had the Baptist Record sent to me. I have learned several things through the paper that I did not know. I would like to

know the man's name that sent the paper. Thanking him again, I am—Mrs. Curtis Bammill.

It Was So Sad

To lose one friend is bad, to lose 449 is 449 times as bad.

Last week we had to drop just that number because they failed to renew. Most likely 400 of them would have renewed had they been asked. DID YOU?

We dropped the number as shown below:
Tupelo 11; Decatur 12; Meridian 13; Canton 14; Corinth 17; Senatobia 20; Charleston 23; Columbia 27; Lucedale, R.F.D. 31.

Ten each: Richton, Macon.
Nine each: Belen, Amory, Goodman.
Eight each: Duck Hill.
Seven each: Cleveland, Holcomb, Jackson.
Six each: Holly Bluff, Enid, Ecu, Sardis, Cruger, Laurel.

Five each: Pontotoc, Artesia, Bassfield.
Four each: Eupora, Union, Hathorn, Guntown, Merigold, Wesson.

Three each: Yazoo City, Osyka, Greenwood, Hazlehurst, Hattiesburg.

Two each: Stoneville; Elizabeth, New Albany, Florence, Poplarville, Pleasant Grove, Chunky, Ashland, Neely, Biloxi, Durant, Bay Springs.

One each: Carson, McBride, Grenada, McLain, Leakesville, Lucien, Petal, Seminary, Rockport, Crystal Springs, Clarksdale, Stonewall, Weir, Ackerman, Pace, Liberty, Soso, Abbeville, Complete, Oakvale, Carthage, Dossville, Nettleton, Saltillo, Minter City, Brookhaven, Columbus, Camden, Flora, Foxworth, Potts Camp, Aberdeen, Quincy, Conehatta, Hickory, Little Rock, Newton, Starkville, Batesville, Crenshaw, Magnolia, Summit, Booneville, Whitfield, Auguilla, Mendenhall, Mize, Doddsvills, Inverness, Philipp, Dumas, Tiplersville, Tunica, Tylertown, Vicksburg, Bourbon, Waynesboro, Bellefontaine, Centreville, Noxapater, Anding, Eden.

Thank You

Rev. Luther K. Turner, Richton; Mrs. L. Stillman, Biloxi; Rev. N. G. Hickman, Winona; Mrs. R. L. Webb, Sumrall; Rev. B. E. Phillips, New Hebron, for subscriptions sent in.

SPIRITUAL IMPOVERISHMENT By the Editor

Poverty is often the result of living beyond one's income. It is a principle in agricultural, financial and spiritual economy that health and growth depend on retaining as much or more in your sources of production than you give out. Impoverished soil is due to continued production without rebuilding the soil. The law of Moses provided for soil rebuilding. You can't use up your seed corn without bringing on starvation. There are lots of "old fields" which have been abandoned to the gullies. We are a little late in this country in soil conservation, and conservation of all our material resources. We mention these facts simply by way of illustration. The same could be said in all the realm of finance. Poverty is sure to come where people live beyond their income, use up or waste more than they make.

Our concern is in the cultivation and development of the Christian life. We are in the same grave danger here of impoverishing ourselves by overdrawing on our spiritual assets or resources. There are lots of people who are nervous or just plain irritable because they are living beyond their spiritual income. Their nerves are worn threadbare because they have failed to feed their souls. They think the whole world and all the churches are in the middle of a bad fix, when as a matter of fact they have neglected to look after their own souls. You may recall what Nabal's servants said of him, "He is such a son of Belial that a man cannot speak to him." He certainly had a case of nerves.

But we need not single out anybody else. We all need to be strengthened with might by his Spirit in the inner man that Christ may dwell in our hearts, that we may be filled unto all

the fulness of God. It was to a preacher that the message was sent, Take heed to thyself and to the teaching—first to thyself. The man is ninety per cent of the message. You can't drive a nail without a hammer. And words are just hot air, or not even hot, without a life of spiritual experience and power behind it all. To us some demon possessed sinner will be saying, "Jesus I know and Paul I know, but who are you?"

There are probably no people in the world so much in danger of spiritual exhaustion as preachers, those whose business it is to minister to others. They must be producing all the time. They must be giving out all the time. And unless they are replenishing their spiritual store they are sure to be exhausted. There is great danger here. And the danger is all the greater because it is often not seen until it is too late.

Any preacher is in danger of depleting his spiritual resources. There is no necessity for it, but there is danger of it. And it has actually happened to many. And others are on the way to it. Their mouths are dry, and the people become conscious of it before the preacher does. Like Samson shorn of his locks, who "awoke out of his sleep," and said, "I will go out, as at other times before, and shake myself." And he wist not that the Lord was departed from him.

This spiritual exhaustion is both caused by and shown by the habit of preaching somebody else's sermon, or using somebody else's materials, and that too when these materials are not well digested. Most people can tell when a preacher is preaching what is born of his own personal experience and knowledge, and what he has borrowed for the occasion. And in their hearts they are asking the question which Jesus asked of Pilate: "Sayest thou this of thyself or did others tell it thee?" When Paul said, "Let us prophesy according to the proportion of faith," he meant that we had better confine ourselves to territory already made our own. Nothing is apt to taste as well when it is warmed over, and the doctors sometimes forbid the use of this kind of food.

But there is no need of exhaustion. There is plenty for all. Jesus said, "He that believeth on me, from within him shall flow rivers of living water." But this he spake of the Spirit, which they that believe on him were to receive.

Pastor F. K. Horton is preaching in the meeting this week at Columbia, with Raymond Mors-ton in charge of the singing.

Thanks to the W. M. U. Headquarters in Birmingham for a copy of the "Annual Report for 1937." This is more than a record of proceedings, it is a summary of reports for the past year and is most valuable history.

Editor E. D. Solomon discussing the efforts of some Northern Baptists to standardize the ministry closes with this: "We are glad they did not have a 'standard ordination' when we started. We have had a glorious time trying. If the brethren would pray more and resolute less, all of us would be better off."

Dr. M. E. Dodd, pastor of First Baptist Church, Shreveport, will be with Rev. J. F. McLelland, Enon Baptist Church, Washington Parish, Louisiana, in a ten day revival. Rev. W. L. Compere, formerly a Mississippi pastor, now pastor of Franklinton Baptist Church, Franklinton, La., will have charge of the music. The pastor with the people at Enon are looking forward to a time that God's saving grace will be poured out in abundance.—A. J. Green.

The following is quoted from The Daily News of Tupelo, Miss., which speaks of the so-called beauty contests: "They have caused many thousands of beautiful girls to lose their virtue. It is disgusting to see beautiful girls in almost total nudity before greedy and lascivious eyes. Many beautiful contestants are duped, deluded, and deceived, and robbed of happiness in life when everything should seem bright and beautiful, and wind up in insane hospitals. Everything is wrong with beauty contests." We are glad to see a secular paper taking this stand for decency. Why leave it all to the preachers?

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

Y W A CAMP

PLACE—DATE

Castalian Springs, near Durant. We will meet the trains and buses for girls, provided you let me know the hour of your arrival. It is an ideal place for a camp, large hotel, lovely grounds and rustic enough for a camp.

July 20-24—Tuesday A. M.—Saturday after lunch.

RESERVATIONS—RATES

Send the names of girls and counselors attending to

Edwina Robinson,
Box 530,
Jackson, Miss.

NOT LATER than July 15.

Also send 50 cents per person for those attending (this is part of total fee).

\$5.00 for 5 days—covers Registration, Room and Board.

PROGRAM—

Mornings:
Morning Watch
Mission Study
Conferences—Methods, Stewardship, College Y. W. A.
Singing
Missionary Message
Afternoons:
Fellowship
Recreation
Nights:
Variety

WHAT TO TAKE—

Camp Clothes—wash dresses, slacks, bathing suit, light wrap.

Linens—sheets, pillow cases, blankets, towels, toilet articles.

Musical Instruments—any kind. Let me know names of girls who play or sing (send this in as soon as you can to help me in building programs).

Essentials—Bible, Y. W. A. Manual, July issue "The Window of Y. W. A.," posters, Year Books, invitations, etc. Every organization should bring at least one poster.

PERSONNEL—

Mrs. W. E. Allen, missionary to Brazil
Miss Milbrey Guest, missionary to the French
Mrs. O. M. Jones, manager Baptist Book Store
Miss Emma Leachman, field worker, Home Mission Board
Mrs. Ned Rice, president Mississippi Woman's Missionary Union
Miss Frances Traylor, corresponding secretary Mississippi W. M. U.
Miss Edwina Robinson, Young People's secretary Mississippi W. M. U.
Mrs. Edna Watkins Hewitt, Summit
Mrs. A. B. Wood, Forest
District Young People's leaders
Counselors
Training School girls

When you read this issue of the Record it will be time to pack your bag and go to the Baptist Assembly at Hattiesburg July 4-9. Our Statewide Stewardship chairman will be there and teach the new book on Palestine, "The Heart of Levant." We will have other classes for the auxiliaries, using books on Palestine. Join us

there and let us have a week of good fellowship.

Remembering that point 4 on our Standard of Excellence says "Regular reports to State Officers" and also remembering that we are making a special effort to have more A-1 societies this year, I have sent report blanks in plenty of time so that you may not fail to make point 4.

I was encouraged last quarter by the large number sending reports. Some associations had 100% of societies reporting, many had all but one reporting. Will you help your associational superintendent to join the 100% group this quarter? Thank you.

W. M. U. SCHOLARSHIPS FOR 1937-38

Mississippi Woman's College, Hattiesburg—Miss Jimmie Lou Reese, Shelby, Miss.

Blue Mountain College, Blue Mountain—Miss Edna Ruth Rea, Sherman, Miss.

Mississippi College—Mrs. A. J. Aven Ministerial Scholarship—Clinton—Freeman Williamson Gillespie, Pleasant Grove, Miss.

The ladies of Calvary Baptist Church, Highway No. 3, Vicksburg, Miss., met at the church at 4:00 p. m., Friday, June 18th, for the purpose of organizing a Woman's Missionary Society.

The W. M. U. of the First Baptist Church of Vicksburg, with nine ladies in attendance at the meeting, sponsored the organization.

Mrs. Guilbert Banks, president of the W. M. U., turned the meeting over to Mrs. Edgar Roberts:

Prayer—Mrs. Todd

Devotional—Mrs. Trevillion

Outline of a W. M. U.—Mrs. Roberts

Reading of Constitution—Mrs. Bishop

Election of officers was called for and Mrs. T. E. Briscoe was unanimously elected president. It was thought best to defer the election of other officers until the president could familiarize herself with the church members and the duties of the officers.

Mrs. Roberts' Circle is to send a subscription to Royal Service and the book, "Why and How," is to be taught, meeting each Friday until completing the book.

Respectfully submitted,

Mrs. Eva W. Davis, Secretary

June 21, 1937.

TWENTY YEARS AGO AND TODAY

Theodore Roosevelt, addressing a body of Knights of Columbus, October 12, 1915, spoke as follows:

"I hold that in this country there must be complete severance of Church and State; that public moneys shall not be used for the purpose of advancing any particular creed; and therefore that the public schools shall be non-sectarian, and no public moneys appropriated for sectarian schools.

"Washington and his associates believed that it was essential to the existence of this Republic that there should never be any union of Church and State and such union is partially accomplished when a given creed is aided by the State."

If Theodore Roosevelt were living today he could say the same words to us Baptists, and,

ashamed as we are to admit it, they would apply to almost all of our Baptist schools as we once thought they applied to our Roman Catholic friends. Baptists—always the champions of Religious Liberty, and of the Separation of Church and State—have in many cases gone to sleep at the switch. They have forgotten their own untarnished history, and have quietly consented to fall in with the prevailing fashion to "Let Uncle Sam pay."

Twenty years ago Baptist educators would not have accepted Government money for the maintenance of their private and Christian schools. What a big difference twenty years make?

—Western Recorder.

IMPRESSIONS OF THE BAPTIST BIBLE INSTITUTE

(Continued from page 5)

members for our churches, and even students for the Institute. This is a work of grace for the unevangelized, and a rich spiritual experience for the students themselves. Preachers are being trained here, not only in the subject matter of the ministry, but in the actual work of preaching the gospel. And it is having a telling effect.

Genuineness

Finally, I have been impressed with the genuineness of the Baptist Bible Institute. It is so true to the things that count. This, I suppose, has especially impressed me, because of my missionary experiences. I have been in a country where there is so much that is untrue. In politics, in business, in social life, and in matters pertaining to religion, I have seen so much of the false, that the genuineness of the Bible Institute stands out in bold relief. This Institute is true to the Bible, to Christ, to the church, to the needs of men, and to the great program of the Master. I love the Baptist Bible Institute because it is so true to the things that count. And I am coming to understand more perfectly the growing enthusiasm among Southern Baptists for this school of the prophets in this great Catholic stronghold.

Dr. F. S. Groner, president of the College of Marshall in Texas, recently made the baccalaureate address at Howard College, and had conferred on him the degree of LL.D.

Brother T. T. Gooch of Oakland reports the organization of a new church at Curtis in the western part of Panola County. Rev. W. W. Ferguson was called as pastor.

Rev. J. L. Boyd of Meridian is this week preaching in a meeting at Waltersville, a suburb of Vicksburg, a mission of Bowmar Ave. Church organized while brother Boyd was pastor there.

We are sorry to learn of the vote in Pike County which favored the sale of beer. We sympathize with those who fought and lost. Pike joins the very small group of counties in the state which voted for the sale of beer.

Pastor J. B. Parker writes from Ripley: Our revival meeting closed last night with Rev. J. H. Kyzar of Drew conducting it. We had a great meeting. Only nine additions but one of the best meetings we have had in a long time. Brother Kyzar is a great help in a meeting. I had him with me in three different meetings.

The Baptist Record

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P. I. LIPSEY, Editor
A. L. GOODRICH, Cir. Manager

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advance.

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RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
other notices will cost one cent a
word, which must accompany the notice.

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729 Park Drive, N. E., Atlanta, Ga.

EAST MISSISSIPPI DEPARTMENT

By R. L. BRELAND

Pastors In Meeting

The North-Central Baptist Pas-
tors' Bible Study Assembly met
with Cascilla Baptist Church, Tal-
lahatchie County, on Monday, June
21st. The attendance of pastors was
not as large as usual, but we had
an enthusiastic and helpful meeting.
The church treated the visitors
royally, feeding them to overflowing.
These ladies know how to cook
and have plenty to cook.

The following pastors were pres-
ent: Virgil Ratcliff, pastor of Cas-
cilla church; J. B. Ray, Rev. and
Mrs. P. F. Herring, Rev. and Mrs.
P. Z. Huffstattler, J. W. and R. B.
Hicks, E. H. McElroy, J. R. G.
Hewlett, C. H. Ellard, Jesse Lowe
Henderson, J. B. Gore (Nazarine
pastor), and R. L. Breland. At the
eleven o'clock hour Rev. J. R. G.
Hewlett delivered a splendid dis-
course from Eph. 3:20, 21, Glori-
fying Jesus in the Churches. He is
one of our strong preachers.

The Bible study was taken from
Romans 1 to 4. It was voted not
to meet again until the third Mon-
day in September — program and
place left to program committee of
which E. R. Henderson is chair-
man. A vote of thanks was given
the church and community for its
generous hospitality.

Rev. J. B. Ray is located at Hol-
comb, Grenada County, and he
serves Holcomb, Graysport, Bethel
and Taylor's Mission, all in Grena-
da County. He is an active and ca-
pable pastor.

Rev. P. F. Herring is now located
at Charleston, Tallahatchie County.
He is working with Paynes for
half time, Spring Hill, and Friend-
ship. He also goes to Curtis Sta-
tion, Panola County, occasionally
where he reports a splendid oppor-
tunity but no Baptist church.

Rev. E. R. Henderson was help-
ing in a meeting at Fulton, Miss.,
last week so did not get to attend
the assembly meeting. He seldom
misses.

The Baptist church at Cascilla

was organized about 1865. It was
at first located about three miles
east of the present location and was
called Ashland Baptist Church. Later
it was moved to the little town and
its name changed to Cascilla.

For 25 years Rev. Joel Rice lived
here and was the faithful pastor
of this good church. His tracks are
still visible in the old church of
Cascilla, and he is still the criterion
by which preachers are measured.
He is dead but he still lives. He
has one son who is a member here,
and other relatives. He was a great
man.

A movement is on foot to erect a
marker to the grave of Rev. J. M.
Hendrix who died in Grenada Coun-
ty a few weeks ago. He served
some 20 churches in Calhoun and
Yalobusha Counties during his min-
istry, preaching to some of them
for 15 and 20 years. Each of these
churches and others should con-
tribute to a fund to mark the last
resting place of this good man.
Rev. J. B. Ray of Holcomb is at
the head of this move. The pastors
of the churches where he served so
long and faithfully should take this
matter up in these churches and
soon raise this fund. Start at once.

The revival meeting is in prog-
ress at Coffeeville this week with
Dr. L. B. Campbell of Canton
preaching. Miss Elizabeth Williams
is helping in the singing and per-
sonal work. Pray for our meeting
which will go into next week.

Rev. J. B. Ray gave a splendid
outline of the book of Romans at
the Baptist Assembly, substituting
for Rev. C. E. Patch who was un-
able to attend. His outline showed
that he had given time and study
to the book. Glad to have this young
pastor in our part of the state.

An exchange says: Many church
members are like the farmer's well.
It had only two faults: It froze up
in the winter time and dried up in
the summer time.

On June 24th, at North Carroll-
ton, Miss., in the home of Mr. and
Mrs. Hugh Williams, Mr. Kennis
Bryant and Miss Jean French were
married, the writer performing the
ceremony. Mrs. Bryant is the
popular daughter of Mr. and Mrs.
G. L. French of Memphis, and
operator of a beauty shop, while
Mr. Bryant is the son of Mr. and
Mrs. Robert H. Bryant of Mize,
Miss. After a short wedding trip
they will be at home at North Car-
rollton, Miss. Best wishes go with
those happy young people.

MRS. W. E. LEE

Bertha Bell Lee was reared in
Clinton, Miss. Her father and moth-
er, Mr. and Mrs. T. J. Bell, were
devout members of the Methodist
church. This writer became ac-
quainted with the family when he
went to Clinton as pastor in 1900.
Miss Bertha was at that time a
member of the choir in our church,
and attracted all by her beautiful
voice and life. At that time also
brother Walton E. Lee, a student in
Mississippi College, boarded in the
Bell home and had ample oppor-
tunity to know of her worth. He
was drawn to her by the tenderest
cards of love, and those were hap-
py days of courtship.

After brother Lee's locating in

his field of labor, he returned to
Clinton to claim his bride. The mar-
riage ceremony was performed by
his brother, Dr. J. W. Lee, whom
he succeeded in the pastorate at
Hernando. To the work of the
church here the newly married cou-
ple devoted their full strength with
joy. Mrs. Lee was organist, and
the attachment of her friends here
was shown by the coming of the
choir from Hernando to Como to
have charge of the music at the
funeral service, though several
years had intervened since they
lived in Hernando.

Some eleven years ago, brother
Lee became pastor at Como where
they have since made their home.
It has been my privilege to be a
guest in this home on several oc-
casions, and the hospitality was
beautiful. It was one of the hap-
piest and most orderly homes we
have ever seen. The house and yard
were beautifully kept, and the fel-
lowship was delightful.

People sometimes think of the
preachers life as a hard lot, and
there are to be sure many sacrifices
to be made, but here they were
made joyfully. It was necessary for
brother Lee to be away from home
frequently in his ministerial work.
His wife bravely and cheerfully
met all this and thus shared her
husband's labors, and his reward.

Mrs. Lee's capacity for friend-
ship and her ability to hold her
friends was shown by the fact that
people from a dozen counties were
present at the funeral service to
show honor to her memory and
their love for brother Lee. The
service was conducted at the home
on Sunday afternoon, where pro-
vision had been made for seating
the large assembly in the yard, un-
der the shade of the trees. The
floral tributes from friends were
many and beautiful. The writer con-
ducted the service, reading the
eleventh chapter of the Gospel of
John.

Mrs. Lee is survived by her be-
reaved companion and by four
brothers and their families. Brother
Lee is well known and loved not
only in the northwestern part of
the state where his pastorates have
been, and in the southeastern part
where he was reared, but all over
the state as the recording secretary
of our State Convention, and a
member of the executive committee
of the Convention Board. The loving
sympathy of the brotherhood goes
out to him in this hour of his lone-
liness.

Mrs. Lee died in the Baptist Hos-
pital in Memphis. The burial was
in the cemetery at Batesville.

P. I. Lipsey

PUBLIC BULLETIN BOARD

In China one of the favorite ways
of advertising is to place a large
glassed-in bulletin-board near the
entrance, and in the casement place
the opened pages of the daily news-
paper every morning. Many, many
people are too poor to buy the daily
news, but practically every one is
eager to read every printed page
he can. All day there are groups
crowding around these public bul-
letin boards.

In Chefoo the Baptist Training
Union young people wanted to print

"a monthly" portraying their ac-
tivities and carrying the references
for the daily Bible readings. But
they had no money for this paper,
ink and printing or mimeographing.
Their ingenuity came to their as-
sistance and they constructed a pub-
lic bulletin board in front of the
church. By hand they prepared
their "B. T. U. Monthly" and plac-
ed it in this case. Besides their
own members who are eager to read
every line of this new publication,
scores of strangers pause daily to
read, also. The influence of this
glassed-in witnessing can never be
measured. Chinese youth, like
American young people, is original
and daring for Christ.

—BR—

DOES IT SNOW IN CHINA?

—O—

Children frequently ask if it ever
snows in China. Miss Mollie Moor-
man of the old, aristocratic city
of Yangchow writes: "Everything
in nature is beautiful with resur-
rection glory, fruit trees, flowering
shrubs, daffodils, and so forth, and
so forth. Lilacs are beginning to
come out, too. On March 24th win-
ter came again in a blustering snow
storm, a cold north wind blowing.
By nightfall every twig and bush,
and trees even, all laden with the
beautiful snow, what a beautiful
scene, with the soft moonlight and
then the next morning turned into
glittering jewels by the rising sun.
It was a wonderful sight! We had
not had a cold winter at all. Spring
snows make the heart of the Chinese
farmers sad, as they say it is sweet
and entices the locusts out to eat
and destroy their crops. Such
ignorance is pitiful, isn't it?"

This same ignorance leads them
to worship the locust, snakes, and
other insects and reptiles whose
power over their daily lives often
outwits them. And this is rather
logical. They never had a chance
to hear of Jehovah, God, Creator,
all-powerful, all-loving! And when
they do hear and believe, how deep
is their joy, their appreciation of
beauty and snow and everything
that God has made! The Chinese
has a great capacity for worship-
ping Jehovah, Lord!

—BR—

He: "Honestly, now, do you wom-
en like egotistical men as well as
the other kind?"

She: "What other kind?"


—BR—

Mr. A: "Your dog bit me."

Mr. B: "Impossible!"

Mr. A: "Prove it!"

Mr. B: "First, my dog has no
teeth; second, he is not ferocious;
third, he is particular whom he
bites; fourth, I have no dog."—Ex.



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Sunday School Lesson

Prepared by
L. BRACEY CAMPBELL

(These comments are based on the International Uniform Sunday School Lesson Outline, copyrighted by the International Council of Religious Education, and used by permission.)

Lesson for July 4

A CRY THAT PIERCED THE EAR OF GOD

Exodus, Chapters 1 and 2

This is not the only time in history that God has planned deliverance for a people in bondage. This is July 4, the natal day of our own nation. We do well to remember that our lot as subjects of an arrogant nation might well have been comparable to that of the Israelites in Egypt had there not been a God to deliver our fathers. The trend of the legislation with which the British Parliament had for years afflicted their colonists in America was toward the utter subjection of the American people. It is very true that our mother country became more liberal and considerate in her treatment of her colonies in later years and that all of those colonies now enjoy a measure of freedom from British interference greater than that enjoyed by the dependencies of any other European nation, but this has no doubt come about as a result of the successful revolt of North American colonies of Great Britain. This last is but another way of saying that Great Britain learned at the feet of God the lesson which the Egyptians refused to learn when God would have schooled them in mercy towards the Israelites.

May we not forget on this national holiday to give thanks to the Author of Liberty for His blessings to our fathers in leading them in the early years into a land a condition wherein they might learn the lessons of liberty at His feet. Of course men had dreamed of freedom and had sighed for a land where men might cherish it. Fine-souled men had spoken and written in favor of a larger measure of freedom for the people. Thousands of men and women in the old world had died as sacrifices to the Spirit of Liberty, but never anywhere else in the world had there been a citizenship spread over an expanse of territory so broad, of culture so varied, living under conditions differing from one another so much, yet having so large a proportion of their people to think together on any subject as did the citizens of the English colonies of America during the last two-thirds of the eighteenth century.

When all the factors which went into the make-up of American character of 1776 are taken into account, when the cultural background, the devious and sometimes accidental paths over which they and their fathers had reached these shores, the labors which they had performed in carving their homes out of the wilderness, and the position which they here occupied, away from the snobs and sycophants,

the fools and fops, the arrogant and asinine, the venial and vicious, which curse the courts of the old world kings, the man of sane and sober thought will be constrained to give glory to God as the maker of the American character of the early days. May He who made us fit to embody the principles of freedom in the institutions of a great society still guide us in the good way and preserve us a nation to His eternal glory.

I. THE PROSPERITY OF ISRAEL (Exodus 1)

Down in Egypt, then the most favored land in the world, the children of Israel had their home for 430 years. From the date of their coming into Egypt the favor of God upon them was manifest. Their numbers increased rapidly and their wealth waxed mighty. The sons of Jacob had come down into Egypt to the number of seventy, we are told; but this number does not necessarily include the dependents, servants, retainers who came with them. It is not likely that there were fewer of these than of the ones whose names are listed in the record, perhaps and likely there were far more of the unnamed than there were of the named. Upon their arrival in Egypt they had been assigned the land of Goshen as a home, and in this land they had waxed prosperous and from this land they had no doubt spread into the land of Egypt round about. From their father Jacob they had inherited the bargaining spirit which they have never lost. It is not at all unreasonable to suppose that they had gone into all the avenues of trade and had been successful in every walk of the business life of the nation. Now, the prosperity of the Jews has aroused the hatred against them of people in every land where they have ever lived, and that takes in just about the whole world. So the Egyptian natives became jealous of the Israelites. Moreover, there had been a change in the ruling family of Egypt, a new political slate had been made, a new line-up had displaced that which had held sway when Joseph had shaped the policies of the nation. As it is always the policy of the incoming political forces to displace the place holders under the old, so did the new in this instance. So the friends and descendants of Joseph were in disfavor at court, because they had been in favor before the overturn in political authority. Under circumstances such as these, to what expedients did the new rulers resort to express their dislike of the old favorites of the court?

II. NEW POLICY OF THE POTENTATE (Exodus 1)

The new king found the thrifty, prosperous, rapidly multiplying children of Jacob pushing themselves into every place worth occupying. It is thought that the new king was of the old Egyptian stock, a 100% Egyptian, who looked upon these children of foreigners as dangerous to the supremacy of the native stock. So there was made an appeal to the Egyptian national spirit such as has been common in every country on earth almost, and native anger against those who had come in and grown rich at the ex-

pense of the natives was quickly aroused. Then the king took counsel with his wise men, and they mapped out a policy with reference to these hated foreigners. This policy had two objects: (1) to stop the rapid increase of the Israelitish population. This was to be accomplished by destroying the boy babies born to the Hebrew mothers. To accomplish this design, two successive plans were hit upon (a) the command to the midwives to kill the Hebrew male children at birth, (b) the command to the Egyptian men to hurl any Hebrew boy baby into the river; (2) to make the lot of the Hebrews so hard as to crush their spirit and quench any desire they might have had to leave the country, to make them so utterly miserable and keep them so badly jaded physically that they would not aspire to become free. This was to be done by assigning them tasks at hard labor so difficult of performance as to demand the expenditure of all their strength.

III. A KING PROPOSES, THE KING OF KINGS DISPOSES

Now see how the plots of Pharaoh played into the hands of God. He wanted His people out of Egypt and into the land which he had promised to their fathers. But it would have been a difficult undertaking to induce the Hebrews to leave a country where they were multiplying in numbers and waxing wealthy. They would have argued that there was no sense in leaving a country where they were doing well to try their fortunes in a strange land, more especially when that land to which they were invited to journey was occupied with valiant warriors prepared and determined to contest every foot of any effort the Hebrews might make to conquer and occupy it. So the God of the Hebrews permitted the king of Egypt to afflict them in such manner and to such degree that they would be willing not only but eager to get them out of the country and to fight for a land where they might live in peace with their families. So here as everywhere, God stood in the shadow behind the scenes and kept watch above His own that good should come to them even out of the plottings against them of a king who intended them only evil.

IV. A DESIGN WHICH DEFEATED THE DESIGNER

The king thought to stop the growth of the Hebrew population. So he made the lot of the people hard. He reduced them to poverty and set them at hard work. Well, have you noticed that poorer people have been and the harder they

have to work, the faster they multiply? The big families are rarely among the well-to-do, but practically always among the poor and hard working. Would you stop the growth of population? Give every young married couple a million of money and an opportunity to see the sights, and by the time one baby is born to them, if not before, they will have learned how to prevent the birth of others. That is the reason the so-called upper classes have always died out. They have never reproduced in numbers sufficient to overcome the ravages of death among their numbers, so they are continually dying out. Down in the land of Egypt, Pharaoh inaugurated the policy most certain to defeat his cherished purpose.

Again, no man has ever succeeded in utterly crushing a nation of people. They may be degraded to the point where they will think wrong and become pliable to the land of a dictator. We have examples of that before our eyes in more than one European nation now. During the world war we had the Russian revolution, and many people, including millions of Russians themselves, thought the millennium had come. All authority of the old order had been overthrown, and millions of people in the broad land of Russia were free. But long years of semi-barbarism had degraded the masses of the people to the point where they could not choose the good, they did not know the good. Out of this sad situation, the dictator.

But the fact to which I wanted to call attention is that the people are not utterly crushed. They may get distorted notions as to what freedom, liberty, is, but they will have notions all the same. Beat them down as you will, reduce them to a state as wretched as you may devise, there will still be something splendid in them which, as long as life shall last, will whisper to them of a better state and a happier condition. They will dream of this, and will plot to attain it, and when the opportunity comes, they may and probably will make egregious blunders, but they will struggle with the fury of desperate beasts at bay to gain the freedom of which they have been dreaming.

(Continued on page 15)



Hot Weather is Here— Beware of Biliousness!

Have you ever noticed that in very hot weather your organs of digestion and elimination seem to become torpid or lazy? Your food sours, forms gas, causes belching, heartburn, and a feeling of restlessness and irritability. Perhaps you may have sick headache, nausea and dizziness or blind spells on suddenly rising. Your tongue may be coated, your complexion bilious and your bowel actions sluggish or insufficient.

These are some of the more common symptoms or warnings of biliousness or so-called "torpid liver," so prevalent in hot climates. Don't neglect them. Take Calomel, the improved calomel compound tablets that give you the effects of calomel and salts, combined. You will be delighted with the prompt relief they afford. Trial package ten cents, family pkg. twenty-five cts. At drug stores. (Adv.)



S. E. Tull, Dr. Selsus E. Tull, Mississippian, has resided at the First Baptist Church, Middlesboro, Kentucky, since he came to this country in 1890. He is a native of Mississippi, which was his domicile.

Dr. Tull was reared in Amite County, Mississippi, where he began his pastoral career. After four years at Kosciusko, he moved to Greenwood where he has since been a member of the Baptist Church of that city. He has been a member of the church since 1900. He has been a member of the church since 1900. He has been a member of the church since 1900.

During all the years he has been in the ministry, he has been a member of the church since 1900. He has been a member of the church since 1900. He has been a member of the church since 1900.

All who desire to know more about Dr. Tull's work, after July 25th.

"My boss," a pane of glass, "Hain't got tus," said the "Will an eleven," "I'll try her," "be if we slips," "body'll notice."



S. E. TULL

Dr. Selsus E. Tull, a former Mississippian, has resigned the pastorate of the First Baptist Church of Middlesboro, Kentucky, and will henceforth give his full time to evangelism. He is locating, after July the 25th, at Hazlehurst, Mississippi, which will be his future domicile.

Dr. Tull was reared at Gillsburg in Amite County, Mississippi. After his college and seminary training, he began his pastoral work at Kosciusko. After four years and a half at Kosciusko, he became pastor at Greenwood where he doubled the membership of that church at that time and built their beautiful church house. After leaving Greenwood for the pastorate of the First Baptist Church of Pine Bluff, Ark., his career has been outside Mississippi. He has had a notable pastoral career, having served such churches as the First Church, Jackson, Tenn., the First Church, Temple, Texas, and the First Church of New Orleans. He has been a notable builder, and has built church houses where he has served which amount to a total cost of more than \$350,000.00.

During all these years, Dr. Tull has been in great demand as a pastor-evangelist, and has conducted revivals in many states. Because of his experience as pastor of great churches, and his wide activity in all kingdom advancement, he is unusually qualified for the field of evangelism which he has now chosen. We are proud that Dr. Tull is returning to make his base of operation from Mississippi. Dr. Gunter says of him: "I rejoice in the news that Dr. S. E. Tull has announced as an evangelist. He is returning to make his home in Mississippi, his native state. He is well qualified by experience for this great work. I trust that much of his time shall be called for by Mississippi churches."

All who desire to get in touch with Dr. Tull, may address him after July 25th at Hazlehurst, Miss.

—BR—

"My boss," said Rastus, "wants a pane of glass nine by eleven."
"Hain't got none that size, Rastus," said the smart-aleck clerk.
"Will an eleven-by-nine pane do?"
"I'll try her," said Rastus. "Mebbe if we slips her in sideways nobody'll notice."—Ex.

BAPTIST BUSINESS PICKING UP

By Walter M. Gilmore
Nashville, Tenn.

At the regular meeting of the Executive Committee of the Southern Baptist Convention in Nashville June 16 it was revealed that there had been a substantial increase in its receipts of \$133,547.71 during the first five months of this year over the corresponding period of 1936, including an increase of \$90,167.75 for the Cooperative Program, \$42,745.50 for designated objects and \$634.40 for the Hundred Thousand Club; the total amount received during this period being \$890,003.76.

The following officers of the committee were elected for the coming year: Dr. Frank Tripp, St. Joseph, Mo., president; Dr. J. M. Dawson, Waco, Texas, vice-president; Dr. Austin Crouch, Nashville, Tenn., executive secretary; Dr. J. E. Dillard, Nashville, Tenn., director of promotion; Walter M. Gilmore, Nashville, Tenn., recording secretary-treasurer and publicity director.

Perhaps the question of the most vital concern that came before the committee was that of paying our debts. The fact that these debts have been and are being substantially reduced, and, according to reports, the agencies of the Convention are living within their income is most hopeful and reassuring. The following committee, consisting of Dr. J. W. Storer, Tulsa, Okla.; Dr. Chas. S. Henderson, Nashville, Tennessee, and F. N. Smith, Clarksville, Tenn., was appointed to cooperate with the executive secretary in working out plans for refunding the Convention debts as authorized by the last Convention.

Another very important committee was appointed to make a restudy of our whole debt situation and a careful analysis of all our denominational debts with a view to making preparation to meet any emergencies that may arise. Those named on that committee are: Dr. Frank Tripp, St. Joseph, Mo., chairman; Dr. John H. Buchanan, Birmingham, Ala.; Chas. M. Ness, Baltimore, Md.; Dr. Louie D. Newton, Atlanta, Ga.; Dr. J. W. Storer, Tulsa, Okla.

The following special committee from the Administrative Committee was appointed on allocation of funds: Dr. C. W. Daniel, El Dorado, Ark.; Dr. John H. Buchanan, Birmingham, Ala.; and Dr. W. P. Binns, Doanoke, Va.

It was announced that Dr. Geo. W. Truett, who was asked at the last session of the Convention in New Orleans to be spokesman for the Convention at the World Conference on Church, State and Society in Oxford, England, July 12-26, could not attend this conference on account of previous engagements made for him by Dr. J. H. Rushbrooke, secretary of the Baptist World Alliance. So the committee requested President John R. Sampey, Louisville, Ky., to perform this service not only at the Oxford meeting but also at the World Conference on Faith and Order to be held in Edinburgh, Scotland, August 3-18. Mrs. Sampey and Dr. and

Mrs. J. D. Franks, of Columbus, Miss., were also asked to represent the Convention. With Dr. Sampey as spokesman we can rest assured that our Southern Baptist position will be clearly and convincingly set forth before our friends of other faiths from all parts of the world.

—BR—

DEDICATION SERVICE JULY 4

—O—

Walnut, Mississippi: The members of the Walnut Baptist Church, which was organized Oct. 10, 1935, have somewhat surprised themselves and are very much gratified over this surprise. Almost as soon as the organization was complete they set themselves to the task of building a house of worship. They soon erected a splendid brick building complete with rooms for each department, but with the fear that they would have a burdensome debt for some years to come. They, with purpose of heart, unity of action, and liberal giving have satisfactorily taken care of this. In seventeen months from the time of organization the debt was lifted and now they are anxious to dedicate the house to God.

It is with a keen sense of pleasure that the members of this church most cordially invite you to this dedication service. We hope that you will come, worship, and enjoy this special, highly spiritual day with us. The following program will be rendered:

Morning Session

9:45—Sunday School.
10:45—Assembly for worship
Doxology
Hymn
Announcements and offering
Special song
Scripture and prayer
Quartet
Sermon by Pastor—T. R. Hammons

Afternoon Session—1:45

Call to worship
Song and devotion
Brief history of church, Prof. W. B. Tennyson, Walnut.
Facing the Future, Dr. Riser, Blue Mountain.
Special song
Dedication Sermon, Dr. R. J. Bateman, pastor First Baptist Church, Memphis.
Dedication Prayer, Rev. C. M. Wilbanks, Faulkner.
Bless Be the Tie That Binds
Benediction

Committee

—BR—

PELAHATCHIE

—O—

We have just closed a two weeks' daily vacation Bible school at Pelahatchie. We had the four departments of work with 102 enrolled.

For TIRED, ITCHING IRRITATED EYES

Get soothing relief and comfort.
JOHN R. DICKEY'S
Old Reliable EYE WASH
Used 60 years. Genuine in red box.
25c and 50c sizes. Ask your druggist for new large size with dropper.
DICKEY DRUG CO., Bristol, Va.



Everything went off in an exceptionally fine way because most of our boys and girls were with us last year and were eager to get the most out of the school. On the last Friday of our school, the children brought lunch and we all enjoyed an old fashioned picnic in our park. The Sunday night service was given over to the daily vacation Bible school program presented by our young people, which demonstrated in a splendid way the valuable work carried on in the school. Every one went away to await the coming of another time for a larger and better school.

—Reporter

—BR—

The Methodist Episcopal Recorder, of London, England, recently carried the following story: "A keen witted man in America, a pedlar of patent medicines, was met in a Texas town by a sheriff who made a habit of catching commercial travelers who lacked a license to do business in the state. 'What are you selling?' he asked. 'Jackson's Blue Pills for People with the Blues,' said the traveler, whose praise of his product was interrupted by the sheriff's eager question as to whether he could buy a case. After the deal—ten dollars was paid by the sheriff—the official asked to see the traveler's license, and was greatly chagrined when it was produced. 'I'm not so sure,' he said, a few moments later, 'that I want the stuff. Can I sell it back to you?' 'Sure,' said the traveler, 'I'll give you a dollar for the case.' Then the second trade over, the traveler turned truculently towards the sheriff and said: 'Now let me see your license'; and none being producible, of course, he lodged an accusation of trading without a license at the court house, and later had the satisfaction of hearing the sheriff fined ten dollars for his offence. 'You might as well try to hold a greased eel as a Yankee,' was the sheriff's final comment on his misadventure."

MALARIA

Speedy Relief of Chills and Fever

When your teeth are chattering with chills and your body burning with fever, you want quick and reliable relief!

Grove's Tasteless Chill Tonic is the medicine you want to take for Malaria. This is no new-fangled or untried preparation, but a treatment of proven merit.

Grove's Tasteless Chill Tonic contains tasteless quinine and iron. It quickly stops the chills and fever and also tends to build you up. This is the double effect you want.

The very next time you feel chills and fever coming on, get a bottle of Grove's Tasteless Chill Tonic. Start taking it immediately and it will soon fix you up.

All drug stores sell Grove's Tasteless Chill Tonic, 50c and \$1. The latter is the more economical size.

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Begins its 104th year September 15th. Faculty of thirty-one members, trained in America's foremost Universities. Our ideals of life and conduct the same as those of the First Baptist Church. Every faculty member practices what we preach. All expenses for a session \$336. For further information write

JOHN JETER HURT, President

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

My anticipated visit from Mrs. Appleby came on Saturday. She and David, and her sister with her two little girls, were our welcome guests for a little while. You remember that Mrs. Appleby and David came from Brazil not long ago, to spend her vacation year in the United States. She is an attractive, sweet-faced woman, with dark hair and eyes, who by her very appearance "adorns the doctrine of Christ our Saviour." David, to my surprise, for his picture made me think he had his mother's coloring, is a blond, a little sun-tanned, and full of life, as he should be. His two cousins were also bright-haired and blue-eyed, and daintily dressed, one little girl about David's age, the other a precious baby of two or three years old. But their time was very short, for Mrs. Appleby must see also Miss Minnie Landrum, who is also a missionary to Brazil, and also at home on furlough. Miss Minnie's people live in Clinton, so soon Dr. Lipsey filled his coupe with our friends, and took them to the Landrum's home, the two older children riding on the runningboard, and enjoying it very much. Did you know that they do not have chewing gum in Brazil? David had made its acquaintance since coming to the United States, and thinks it—what shall I say?—wonderful!

Mary Frances Head sends her dues for her quarter-to-two club, and seems cheerful, though she has had her tonsils removed. Our list of quarter-to-two clubs is still quite small, only four, no new ones having been formed in the last two weeks or longer. I thought we would have a number of these: it doesn't require as much trouble as the Jeanie L. Clubs, and anybody can get one up in her own home. How many will write me that they will? Who will be number five?

Now, here is such a nice letter from Mrs. Geo. Gatewood. I really don't know which is the better, the kind words she sends us, or the check which will be so useful for the orphans' needs. When they come together they are certainly greatly appreciated. I thank her for them both.

Here is a good letter from Mrs. Estus Buckley, who has not written us for some time. She sends some soap wrappers for the orphans, and some money for Miss Mildred, and answers to several of Mrs. Mayo's puzzles. We are grateful for all these things, and appreciative of her remembrance.

With love, from,
Mrs. Lipsey

BIBLE STUDY NO. 10 ELISHA HEALS NAAMAN

2 Kings 5:1-15

The words of the little captive Jewish girl about the prophet who could heal Naaman, afflicted with leprosy, the prophet from her own Samaria, were repeated, and came to the ears of the king of Syria. He sent a letter to the king of Israel, asking that he heal his servant Naaman of his leprosy. He sent with the letter a handsome present: 10 talents of silver, worth \$10,000, and six thousand pieces of gold, worth for each piece about ten dollars, besides ten fine suits for wear at feasts—"party dresses," perhaps. We must remember that this was a gift from one king to another. But when King Jehoram read the letter, he was horrified. He had never heard of leprosy being cured, and here was a man asking him to cure leprosy? He tore his clothes in distress, and said, "Does this man think I am God, to ask such a thing? The king of Syria is trying to pick a quarrel with me." But when Elisha the prophet

heard how the king of Israel felt about this request of the king of Syria, Benhadad, he sent to the king, Jehoram, and told him to send Naaman to him, and the sick man should find out there was a prophet in Israel. So when Naaman with his chariot and horsemen came to Elisha's door, Elisha did not go to meet him, and told him to go wash in the Jordan seven times, and his rotting flesh should be restored, and he should be clean. He wanted Naaman to understand that it was the power of God and not of man that must heal him. But Naaman was not used to this sort of treatment. He cried, "Why, I thought he would have a dignified ceremony, in accord with my rank and importance. I expected to see him come out to me, and call on the name of the Lord his God, and put his hand on the place, and heal me. As for this wretched river of his, my own beautiful rivers of Abana and Pharpar are far better than this Jordan, if water will do the work." He was so angry that he turned around and was departing. But his servants were his friends, and they pled with him not to give up his only hope of healing. "If the prophet," they said, "had bidden you do some great thing, wouldn't you have done it? Then why not do this simple, easy thing he directs?" So Naaman decided to obey the prophet's command, and he went and dipped himself seven times in the river, and under God's hand, the healing came: his flesh was like the healthy flesh of a little child, and he was clean again from leprosy.

ANSWERS TO MRS. MAYO'S PUZZLES

June 3rd

1. Judah
2. Elisha
3. Honey
4. Ornan
5. Vashti
6. Anna
7. Haran

JEHOVAH—Answer.

June 10th

1. Bears
2. Ahazrah
3. Pharaoh
4. Tamar
5. Ichabod
6. Stephen
7. Ten

BAPTIST—Answer

June 17th

1. Hanna
2. Obed
3. Lahmi
4. Yearly

5. Bathsheba
6. Isaac
7. Bethlehem
8. Leah
9. Esau

HOLY BIBLE—Answer

By Mrs. Estus Buckley.

BIBLE PUZZLE

1. gave to every man and woman bread and flesh, and a flagon of wine. He was a king, and this was a great occasion.
2. was father of Aaron, Miriam and Moses.
3. was the land where Abraham lived before he went to Canaan.
4. wood was used to make Noah's Ark.
5. was the father of Lot.
6. was Isaac's grandfather.
7. was Solomon's son who became king.

Mrs. Beulah Mayo

New Hebron, Miss.,
Route 3,
Sunday, P. M.

Dear Mrs. Lipsey:

May I answer Mrs. Mayo's Bible puzzles, please? I enjoy the Children's Page so much. I am sending a few soap wrappers for the Orphanage.

Brother B. E. Phillips is my pastor, such a good man. He has a son named for Dr. Lipsey.

I didn't hear the Orphans at Pleasant Hill last Sunday, but sent them a contribution by brother Phillips.

We are having quite a lot of rain, and our crops are looking well.

Sincerely your friend,

Mrs. Estus Buckley.

P. S. I am sending 25 cents for the B. B. I. girl.

Thank you, Mrs. Buckley, for all the things you sent. I was just getting ready to put your letter on the page, when I saw something in your letter that looked like "Don't pout." Well, I wasn't pouting, and don't generally. But of course, it might be "don't print," so I took out two little parts, and thought you wouldn't mind the rest going it. Is that all right?

Gulfport, Miss.,
June 19, 1937

Dear Mrs. Lipsey:

I am sending you 25 cents for my "quarter-to-two" club dues.

I had my tonsils taken out and I can't go swimming for another week but I am reading a library book.

Love,
Mary Frances Head

Thank you, Mary Frances, for your letter and the money. And it's a great deal of company that we can read, isn't it?

Lake, Miss.,
June 17, 1937

Dear Mrs. Lipsey:

Enclosed find check for two dollars and twenty cents (\$2.20) as contribution to the Orphanage. This amount comes from those members of Oak Grove Church, Scott County, having had birthdays recently who wished to make a birthday offering in the Orphan's behalf. This is the first collection our Sunday school has sent to the Orphans since our Mother's Day special collection, but hope to make more regular contributions hereafter.

All subscribers of the Record in our Sunday school enjoy reading your page each week and watch you and the children do so many worthwhile things for others. You can count on our interest and help.

With love, sincerely,

Mrs. George Gatewood
We are always glad to get these offerings, Mrs. Gatewood, and pass them on. You bring me good cheer when you tell me your church family like to read our page, and I am counting on your interest and help. How about a few quarter-to-two clubs? I send my love.

CHINA'S CAMPAIGN AGAINST ILLITERACY

The following revealing facts came from Mayor Wu of Shanghai and were published in Shanghai Daily:

"The campaign of the City Government of Greater Shanghai to wipe out illiteracy among the inhabitants of this metropolis was outlined in a general way by Mayor Wu Te-chen at the annual meeting of the Shanghai International Educational Association held at the New Asia Hotel.

"In order to ascertain the exact extent of illiteracy in Shanghai, a city-wide survey was made in the latter part of May. This very difficult task was accomplished with the help of groups of workers assisted by the police. Exclusive of the two foreign settlements, the total number of people, within the age-range of from seven to forty,

who had never had any education, was found to be 434,452, of which 208,161 were male, and 226,291 female. Of this same number, 384,352 were grown-up people, and 50,100 were children.

"For better and more effective control, Shanghai was divided into twenty-two districts, each district being placed under the supervision of a district office. Men placed in charge of these district offices were usually residents of the districts concerned — men who were well known for their active interest in education, and who were willing to assume the responsibilities on a non-remunerative basis. Kiangwan district was set aside as an experimental district, wherein new plans, curriculum, methods of teaching, in fact everything concerning the running of literacy.

"In addition to the above described classes, for which trained teachers were employed, there was also a Volunteer Workers Corps of roughly 15,900 men. The aim of this corps was to reach those who were not able to attend the regular classes. "The idea was that every worker should at least teach one person to read in every two months, the time set for the course. As more than 350 divisions were formed, each having an average of thirty workers, the total number of illiterate people reached by this means during the year was not less than 95,400.

"Each period of training lasts two months. We have already passed five such periods, and are entering upon the sixth. The total number of schools run during the past five periods was 978, with a total enrollment of 257,571 pupils. Schools of similar nature were also maintained by the Kuomintang Shanghai Branch, private factories, and public-spirited individuals. These schools accounted for about 87,000 more pupils. Our present period shows eighty-three schools with 332 classes already formed.

"In conclusion I wish only to say that it is my intention to continue such schools until illiteracy is completely eliminated from Shanghai."

—BR—
"I told that man I was so dead broke that I had to sleep outdoors, but he wouldn't give me a nickel."

"What's the matter — is he a miser?"
"No; he said he was sleeping outdoors himself and had to pay the doctor for telling him to do it."

—Ex.

Commentary on the Whole Bible

Critical and Explanatory

By Jamieson, Faussett and Brown

Most Highly Recommended by
D. L. Moody

Explanatory circular on application

Address

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Box 6059

Cleveland, Ohio

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CHRISTIAN EDUCATION

A. C. Reid

The educational process embraces vastly more than formal education. This address is, therefore, not restricted to a discussion of our schools, but deals with several modes of educational influence. Moreover, while we fully appreciate the invaluable work of individuals and of institutions, we must also appraise our strength in view of the large number of crucial secular and religious movements in the world today.

No informed Christian now regards the world as a pleasure resort. Social discontent and economic unrest are prevalent, intense, and dangerous. Class hatred, strife, uncertainty, fear, and preparation for wars are widespread. Hydraheaded intemperance ridicules or ignores us, and no large group of men or women takes an uncompromising stand against the evil. Moreover, our wisest people are perplexed in their efforts to discover means to avoid Fascism, Communism, or some other form of the totalitarian state, which will stifle freedom and bridle personality. The next twenty-five years may determine whether we shall enter upon a moral and spiritual renaissance, or witness the beginning of another period having characteristics of the Dark Ages.

Withal, two facts are obvious. First, this is a period turgid with major problems of vast readjustment. Secondly, organized religion, with all of its merits, failed to prepare itself to meet the exigencies of this hour; and now, when religion is so desperately needed as a directing and stabilizing force, it cannot speak with authority, even to its own constituency.

Causes of Present Conditions

Two causes of present conditions are pertinent to this discussion. First, a high tide of secularism has set our course and determined our interests. During this century, we have been obsessed by standards of practical efficiency, economic progress, and material power. The idea of the competency of man and of the adequacy of things has prevailed. Such secularism, whatever its value, has dominated our homes, stripped our state and denominational schools of many character building subjects, and largely dictated to religious interests and organizations.

Secondly, we have so failed to make religion a genuine, vital part of life, that, in principle, Christian culture is decadent, and therewith political, intellectual and religious liberty are placed in jeopardy.

Since we are directly interested in religious enterprises and influences, let me name five causes of this weakness which exist within religious circles:

1. A restricted view of Christ. We have appeared to restrict Christ to the status of a historical character; and we have obscured him with creeds, dogmas, and petty controversies. To many of our people the living Christ is almost unknown. Our assertions about Christ have the color of glamorous phrases, rather than the tone of actual personal knowledge of him.

Moreover, we exhibit a species of

fear, in that we leave the impression that Christianity will not bear intelligent examination, and that sectarian groups are afraid to cooperate in caring for the large and glorious Garden of the Lord. People are puzzled by our apparent assumption that we must accept Christianity with simple faith only. We have appeared to regard Christianity as an Ark of the Covenant which should be approached and followed reverently, but the hand of intelligence must not be placed upon it. Furthermore, we leave the impression that we must save Christ—save him rather than let him save us,—an attitude which reminds one of the pompous English divine who one day stood and fervently said: "Mr. Chairman, I arise in defense of Almighty God."

2. An inadequate conception of personality. A wise Greek philosopher insisted that man should know himself. He sacrificed himself in an effort to bring his people, then living under conditions in some respects not unlike ours, to recognize the sacredness of personality in its own right and in the light of eternity. We could learn much at that Pagan's feet.

Human personality is the most miraculous and sacred existence in the universe. Appreciation of personality lies at the heart of Christianity. Clear recognition of its value would produce a revolution for righteousness. We have, however, been so attracted by size, numbers, and super-organizations, and so inclined to evaluate religion in terms of secular standards, that personality now scarcely attracts attention. Religion also has its "forgotten man."

3. Provincialism. So much time and energy are devoted to trivial matters, and so much emphasis is placed upon the preservation of traditions and customs and pleas for loyalty to institutions as such, that frequently we seem not like men at work in the kingdom of our Lord, but like children at play in a sand lot. Moreover, our boasts about the superiority and exclusiveness of our organizations and rites create distrust. When a man asserts how honest he is, boasts of what a fine gentleman he is, or proclaims the perfection of his own opinion, one suspects something is wrong. Likewise, our emphasis upon secondary matters as such and our boasts about sectarian exclusiveness exhibit symptoms of senescence.

Current religious organizations will not survive on the authority of creeds, dogmas, boasts, and feeble programs. Dogmas are like the stones of an empty tomb; complacent mediocrity is repulsive; a feeling of smugness is positively dangerous. For example, our young people desire to be challenged by a great work worthy of manhood at its best; the courage, sincerity, sacrifice and incomparable opportunities offered by Christ would fascinate them, if they knew. Unless we soon furnish such a challenge, they will revolt at our organizations and turn elsewhere in search of careers and in an endeavor to discover truth.

4. Inadequate leadership. I here neither make nor imply any allusion to personalities; I will not

stoop to such a course. I do refer to an unfortunate condition which we did not foresee and which demands immediate competent remedies. Its existence is attested by the poverty of religious statesmanship as exhibited in various types of inadequacy and of costly mistakes.

This weakness is a result of the all-too-prevalent and unique assumption of laity and clergy that leadership in the Lord's work requires no especial ability or superior training.

For example, many of our pastors are victims of this deplorable attitude. Some of us know that encouragement is so slight that many pastors are poorly trained, and that others are starved physically, mentally, and spiritually. Yet, we dislike to hear them preach unless they deliver intelligent sermons; we are critical when they are uninformed; we are provoked when they do not keep abreast of current movements. But with salaries so low, what books can they buy? To what first-class periodicals can they subscribe? What opportunity is there for advanced study? Moreover, we burden them with petty demands, selfish requests, and our own obligations until their time and energy are exhausted.

This mental and spiritual pauperization must stop. Religion needs leaders who have the ability to observe the relative importance of problems and objectives. Religion needs leaders so sensitive to the times in which we are living, that they can interpret and direct, rather than merely attack the social forces that are sweeping through the world today. Our work—all sections of it—needs adequate leadership—a leadership capable, cultured, statesmanlike, free to think and free to speak.

5. Religious organizations, despite their fine influence, are not primarily Christian. Examine the methods they employ; list in order of importance matters that claim their time and energy; observe modes of worship; determine to what extent they satisfy spiritual hunger; note the substitutes for worship used to allay our consciences and to avoid our obligations. If one judges in terms of the standards Christ set by precept and example, he will discover that our organizations are so secularized that they have lost much of their Christian substance and positive Christian influence.

Five Suggestions

It is obvious that vital readjustments are imperative, if organized religion is to fulfill its sacred mission. Unless we discover an adequate medium of establishing deep convictions about God, immortality, values, and principles—in brief, a Christian culture—we shall witness enfeeblement and decay of organized religion, and the decline of political and religious liberty as well.

The potency of Christian culture and the preservation of sane evangelical fervor are dependent upon Christian education. I offer, therefore, five suggestions:

1. Our denominational schools should be made first-class in every respect. In physical appearance, academic requirements, and whole-

someness of atmosphere, they must be second to no others. They must be able to attract our most capable young men and women, and train them thoroughly for high places of wise leadership. Moreover, our colleges must not be handicapped by a secular dictatorship or by an ecclesiastical Fascism. Furthermore, if our denominational schools maintain their right to exist, they must have a competent, wise, and consecrated personnel who without apology will emphasize a comprehensive culture which is God-centered.

2. Admission to positions of religious leadership should be safeguarded as with a ring of fire. Low standards do irreparable injury and may prove fatal. Although strict requirements should apply to every field of religious leadership, I specify only one, the ministry.

Prerequisites for ordination into the ministry should be high. A minister's work is sacred; his problems are now exceedingly difficult; he must be prepared. My profound respect for him and his work forces me to undertake this fight in his behalf.

A candidate for ordination should meet at least three requirements. First, his character, as attested by a high sense of honor and industry, should be above reproach. The ministry has no place for questionable integrity or for play-boys. Secondly, his academic training should be comprehensive and thorough. The minimum preordination training should include the Bachelor of Arts degree and two years of graduate work, or the equivalent thereof. Academic requirements for the ministry should not be lower than those for the practice of medicine. The preservation and cure of souls are as important as the preservation and cure of bodies. It will be said, however, that the ministry is not a profession but a calling. Then the standard for the calling should be higher than that for a profession. It will also be said that we must have no hierarchy of examiners. We must not; there must be no sovereign except God. But may I remind you that our aversion to human authority in religious affairs does not reduce a minister's problems, and that our insistence upon freedom itself implies, in principle, high and rigid standards. Of course every generation affords exceptions, for a few giants will inevitably break through any academic rule. But this does not mean that the rule should not apply. It is preposterous to assume that we should approve ignorance in this most vital field of human leadership. Thirdly, the candidate should

(Continued on page 16)

Rooms are being reserved at Hillman much more rapidly this spring than in recent years. More room deposits have already been received than were on hand two months later than this last year, although last year was the best since the depression began. Those who are interested should act promptly.

M. P. L. BERRY, President
HILLMAN COLLEGE
Clinton, Mississippi

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Pulpit-Felt Christianity

(An abridgement of sermon preached by J. S. Riser, Jr., pastor Lowrey Memorial Baptist Church, Blue Mountain, Miss.)

The message at this service brings us to the seventh and last of the series of sermons on the general subject, Felt Christianity, the subject of the message at this hour being, Pulpit-felt Christianity. The Scripture lessons read, II Corinthians 5:20-21 and II Timothy 4:1-8, have a direct bearing on the message now being delivered. Before proceeding further, an explanation will be in order: a pulpit-felt Christianity may be absent at one service, occasionally at the services, or it may be absent from all the services, or it may be felt in all of the services.

You are asked to consider the subject under two main divisions: some things preventing or hindering a pulpit-felt Christianity and some things contributing to a pulpit-felt Christianity. The first main division of the message is further divided into two parts, namely: on the part of the preacher and on the part of the members of the church.

May I suggest some things which prevent or hinder a pulpit-felt Christianity on the part of the preacher? Six things are mentioned in this connection which are spiritual difficulties, moral difficulties, economic difficulties, residential difficulties, family difficulties, and egotistical difficulties. Included in spiritual difficulties are a lack of regeneration, a lack of a call to preach, and a lack of preparation. I fear that there are some few preachers who have not been saved by the blood of Christ, some who have no personal call to the Gospel ministry, and a large number who are lacking in preparation when they stand up to proclaim "the unsearchable riches of Christ." A college and a seminary preparation naturally comes into the minds of many at this point, and such preparation is extremely important, but I want to include also definite preparation for the message of a given service. One may have abundant academic training and yet fail utterly to speak with spiritual fervor because of a lack of prayer, resignation to the will of God, and definite study in special preparation for the message of the hour. An immoral preacher is not worthy to be called "a minister of the Gospel." May God have mercy on the preacher who does not earnestly try with God's help to practice that which he preaches is my prayer. Frequently the thing causing economic difficulties is the failure of the local church to give adequate financial support to her pastor. Much is expected of a preacher in a financial way, and God has ordained that "those who proclaim the Gospel shall live of the Gospel." When a preacher lives in an excellent house, in a desirable location, and among many friends, he sometimes allows the delight of it all to cause him to stay when a transfer to another location may be the will of God, and thus residential difficulties make their appearance. We preachers who have families who are sym-

pathetic and cooperative in every way with the work our Lord has given us to do are indeed fortunate. Some preachers come to their pulpits with little spiritual warmth because of family difficulties. Do you know any preachers who act as though they think no one else knows how to interpret the Scriptures, lead a church, or do the work of the Lord in general? An egotistical preacher is frequently a bane instead of a blessing.

We come now to call your attention to six things which prevent or hinder a pulpit-felt Christianity on the part of the members of the church: indifference to the services, opposition to the preacher, inability to see any need for change in plans, programs, or organizations, exalted opinion of one's importance in the church, insufficient support of the preacher, and dependence on the preacher to make up for the failure of the pew. Indifference to the services has a marked tendency to cool the warmth of the pulpit. Opposition to the preacher is an effective weapon used by Satan to prevent or hinder a pulpit-felt Christianity. Some people can see a need for a change in almost everything else but a need for a change in any of the former plans, programs, or organizations of the church. All of us need to remember that although there may be need for a change of method in some parts of our organized work, the fundamentals of Christianity will never change. An egotistical preacher may possibly be a little worse than a member who feels he must have his own way about everything. Insufficient financial support of the preacher on the part of the pew was mentioned earlier in the message. A preacher can not possibly make up for a lack of preparation on the part of those who sit in the pews for worship in general and the reception of the message in particular.

Your attention is invited now to some things contributing to a pulpit-felt Christianity. As we did with the first main division of the message, we are dividing this second main division into two parts: on the part of the preacher and on the part of the members of the church. On the part of the preacher, we include regeneration experience, call to preach, thorough preparation, consecrated life, love for people, and dependence on God. A personal experience of grace and a personal call to preach are two personal experiences a preacher must have if there is to be a pulpit-felt Christianity which will be felt by those who sit in the pews. Thorough preparation and a consecrated life, as already mentioned, can not be neglected if one is to preach with spiritual power. As important as a deep, abiding love for God is, such love can not be substituted for a love for people. We must love God with all our beings, and we must also love the people with whom and for whom we work. A preacher who depends on himself rather than on God is certain to fail in the work of our Lord.

There are many things which

contribute to a pulpit-felt Christianity on the part of the members of the church, but we mention only four of these things. They are prayer for the services, attendance on the services, active part in the services, and expectance from the services. By prayer for the services is meant prayer before the service begins and prayer while the service is in progress. Other things being equal, any preacher can preach better to people than he can to empty pews. Active part in the service includes a bowed head and closed eyes while the congregation is in prayer, secret prayer throughout the service, attention to the reading of the Scripture and the delivery of the message, singing in the heart if not with the voice during congregational singing, and a respectful silence during every other part of the service. Some people expect nothing whatsoever from a service and are not surprised when they receive nothing; other people come expecting a blessing for themselves and others in attendance and their faith is honored. Each person who sits in the pew ought to ask God for an expectant heart in regard to that particular service. We remind you again that both the pulpit and the pew have a great deal to do with helping to cause a pulpit-felt Christianity. God can and will work through us, but He demands that we do our part.

Rastus: "What's de mattah, Mose? Yo' ain't acting' lak yo' self."

Mose: "Ah's got insomnia. Ah keeps wakin' up ev'y two or three days."—Ex.

DR. HARVEY GOES TO ATLANTA

The going of Dr. Thomas F. Harvey from the First Baptist Church of Hattiesburg, Miss., to the Gordon Street Baptist Church of Atlanta, Georgia, leaves a vacancy that will be hard to fill. Not only did Hattiesburg and Mississippi lose a great man but the Baptist cause in Mississippi has lost one of the most able men we had. Dr. Harvey is a great preacher, he is orthodox and he is loyal to every cause fostered by the Convention. He is conscientious and unafraid to preach the whole gospel message. In spite of the fact that we reluctantly give him up we congratulate the Gordon Street Baptist Church and the State Convention in Georgia in securing the services of this great good man.

I do not know a minister anywhere for whom I have higher personal regard. He has been a great friend and wise counselor to me and my prayers go with him into his new field of labor.

A. C. Parker, Pastor
Petal-Harvey Bap. Church
Petal, Miss.

Job: "I heard about a man who lives on onions alone."

Jobyna: "Any one who lives on onions ought to live alone."—Ex.

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OXFORD,

Greene County Has
Profitable Church

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Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

OXFORD, MISS.

JACKSON, MISS.

Greene County Has Interesting and Profitable Church to Church Campaign

Rev. Luther Turner, director of the Greene County Associational Baptist Training Union, looking to the development of the work and the promotion of Training Union in the association, planned an interesting church to church campaign enlisting twelve churches and 498 individuals. This kind of work will do much toward selling the work to the churches and we are glad to give here the account of the campaign church by church. May we have other associations to carry out the same idea.

Cedar Grove: Fine talks by brethren Gilbert, Stewart, Breland. Forty-two people present. Twenty tracts given away. Two unions reported. Thirty-four members.

Leakesville: Talks by brethren Gilbert, Stewart, Breland and Turner. Special music by male quartet. One hundred and nine present. Eighteen tracts given away. Four unions reporting. Sixty-two members.

Unity: No meeting. The church has a good union. One Senior Union.

Neely: Fine talks by brethren Gilbert, Stewart and Breland. Eighteen present. Eight tracts given away. Two Standards of Excellences put on walls of church. No union there. An urgent appeal for an organization.

Pleasant Hill: Talks by brethren Gilbert and Breland. Ten present. Two unions organized but not at work. No report. One Bible, 12 tracts and two Standards of Excellence given away.

Sand Hill: Talks by brethren Gilbert and Breland. Sixty-seven present. Four unions reported with 43 members.

Antioch: Talks by brethren Gilbert and Stewart. Forty-three present. Two unions reporting. Twenty-six members.

Pine Level: Talks by brethren Gilbert and Turner. Forty-two present. Ten tracts, two Standards of Excellence given away. One union reporting with 14 members. No general organization.

Salem: Talks by brethren Gilbert and Breland. Twenty-two present. Eleven tracts given away. Two unions reporting. A general organization. Twenty-four members.

Avera: Good talks by brethren Gilbert, Sullivan and Breland. Ninety-two present. Twenty tracts and two Standards of Excellence given away. One union reporting. Twenty-five members. No general organization.

Leaf: Talks by brethren Coulter and Breland. Eighteen present. Eight tracts and two Standards of Excellence given away. One union reporting with 16 members. A good general organization.

McLain: Talks by brethren Coulter and Breland. Twenty-five present. Four tracts and two Standards

of Excellences given away. General Organization. Three unions reporting.

Total:

12 churches visited.

498 people present.

34 talks made.

23 unions reported.

7 general B. T. U. organizations

276 members reported in all unions. Three unions not reporting.)

111 tracts distributed.

1 Bible given away.

14 Standards of Excellences put up.

200 miles traveled.

22 homes visited.

Our District Training Union Conventions

At this writing five of the district conventions have been held and a splendid meeting was each. A complete report will be given when all have been held. NEXT WEEK we will be in Pascagoula, Monday; Bunker Hill, Tuesday; First McComb, Wednesday; Utica, Thursday, and Pelahatchie, Friday.

REMEMBER THE ASSEMBLY AT HATTIESBURG BEGINNING JULY 4th.

Clarksdale Organizes New B.A.U.

We are happy to report the organization of another B. A. U. at Clarksdale. Mr. Mullens, director, reporting this new union, gives the name as being the "Wilds" Union. This may not be in its favor but we appreciate the compliment. May every member be so interested that we may soon be able to report this union as A-1.

July 4th is the regular time for the general associational B. T. U. meeting. We hope every associational director has planned a good program for that day and that detailed plans will be presented then for the extension work for July and August. OUR GOAL for the summer is that every church may be led to have an enlargement campaign for its training union work. This can be done in churches that now have no union, it will be the best possible way to get the work started in the church. MAKE YOUR ASSOCIATIONS 100%.

Riverside Associational B. T. U. Rally, American Legion Hut On Moon Lake, July 6, 1937 4 P. M. to 8 P. M.

Theme—Soul Winning, the Highest Service We Can Render Our Country.

Scripture—And they that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever and ever—Daniel 12:3.

Program

4:00—Song and praise service.

4:15—Devotional, Miss Inez Gilbert.

4:25—Special music: "Let the Lower Lights Be Burning," Trio.

4:30—Business, minutes, records.

4:45—Presentation of associational needs—Director.

5:00—Song: "To the Work."

5:05—Talk: "Using B. Y. P. U. Members in Personal Soul Winning," Miss Evelyn Dunn.

5:10—Special music: "The Ninety and Nine," Duet.

5:15—Inspirational message, Rev. Wyatt Hunter.

5:30—Lunch and play hour.

6:45—Vesper service:

1. Prayer

2. Quartette, "Abide With Me."

3. Congregation, "Day Is Dying in the West."

4. Message, "Be Ye Doers of the Word," by Mr. John Cook of the Baptist Seminary at Louisville.

5. Period of meditation.

7:15—Song service.

7:20—Pageant: "The Cross Bearers," Senior B. Y. P. U. of Clarksdale.

Benediction.

The associational officers need your presence at this meeting on Moon Lake. Some very important things are to come up. Surely you will want to have a part in the plans to be made for the work of our association for the next year. Come along and bring your lunch, and let's have a real social hour together.

Yours in the Master's service,
Mrs. M. J. Dunn, Director
Cornelia Watts, Asso. Director
Clara Hudson, Sec. and Treas.
Evelyn Dunn, Dir. Group No. 2

SUNDAY SCHOOL LESSON

(Continued from page 10)
V. THIRST THAT OPENED A FOUNTAIN (Exodus 2).

So the slaves of Pharaoh cried to God. Pharaoh thought to make the plight of the Hebrews so miserable that they would cease to cry against it. So he made them to serve with rigor. But when they laid them down to rest at night, they groaned to the God of their fathers. They groaned to a God who was their Father and their loving Father heard their groans, for they were His. He calls them "My people," and is not ashamed of them because of their wretched condition. They are His people, though held in bondage to the king of Egypt. They are His people, and He is not ashamed of them, though they are sunk in subjection to Pharaoh. Do a bit of typifying now. God's people are His people. They may be sunk in subjection to the devil and held in bondage to every form of sin, they may be laboring at the tasks of darkness, wasting in their rigor, but God still owns His people. He has sacrificed for them, He has loved them with an everlasting love, and He will not let them go. When one of them cries to Him, God hears, and comes

down to deliver.

His people! They were sunk in ignorance. Egypt was the most enlightened country on the world, but very little of that enlightenment was found among these people who were mowing their lives away in back-breaking labor. But they were God's people all the same, and He kept in their hearts a knowledge of Himself. Oh! they did not know all about Him. To do that is to possess all knowledge of all things, but they did believe Him, they believed that He is and that He is a rewarder of those who seek Him. And upon this foundation, God erects the finest culture, the purest knowledge, the best life, and from that knowledge He leads His people from slavery to freedom, from darkness to light.

IN MEMORIAM

In memory of my father, Milton A. Pagan, who passed away one year ago today, June 21, 1937.

One year ago today, daddy was, oh, so sad to me

I'll never forget that day, while here on earth I'll be,

Your little home is not like home and at church it is so sad

I miss so many faces, but none like my loving dad.

The time is the longest we have spent,

The day since you went away.

We don't call it living at all

Since my daddy went away.

Daddy we miss you everywhere we turn,

And oh, precious one, how our hearts do yearn

The burden seems greater than we can bear

Then we think just how happy you must be there.

Oh, the heartache, and the pain Yet we know 'tis heaven's gain.

Our great consolation is that, Some day we'll meet again.

Keep there the gates of heaven open

And keep for me a place,

For there I shall see my daddy,

And see him by God's grace.

His loving daughter,

Lora

FORK UNION MILITARY ACADEMY

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CHRISTIAN EDUCATION

(Continued from page 13)

be so consecrated as never to compromise his ministry. He must not be motivated by a desire for position and reputation as such, or reluctant to go to humble places of service. I have heard that B. W. Spilman, when he was graduated from Wake Forest College, asked to be sent to the humblest mission point in eastern North Carolina; and I have read somewhere that D. L. Moody, toward the end of his life, said that he would gladly see effaced every trace of his reputation, if by so doing one more soul could be led to Christ.

This is no suggestion that we should have a sophisticated ministry. It is a plea for leaders who combine ability, superior training and the humility of deep consecration, and who with such equipment can move with ease, without apology, and successfully in any place where Christian leadership is needed.

3. The quality of the religious press should be very high. Our publications should be so instructive, inspirational, and filled with intelligent discussions of vital issues and great truths that our people would have no cause to protest about the feebleness of discussions which they are expected to read and use. Moreover, a religious paper must not leave the impression that it is a bulletin, a means of distributing propaganda, or that it is filled with trivial, controversial discussions and reports of secular affairs. Its function is religious.

Our people are urged to use our publications; a large percentage of our people depend upon them for instruction; the publications set a standard of worth and a limit of vision. Our press, therefore, should respect the intelligence of the reader, deal with religious matters of profound and vital consequence, and develop a vision commensurate with work in the Kingdom of Christ.

4. We need to recognize the value and need of beauty and order in our places of worship and in our services. We have tortured the flesh in this respect long enough. Through lack of interest, not poverty, a large percentage of our church buildings exhibit neither beauty, careful maintenance, nor evidence of pride. We call a church building "The House of the Lord." It should, therefore, be the most beautiful and carefully kept place in the community.

Moreover, services are conducted with irreverence, and with indifference and poor preparation which would not be tolerated in other public activities. Think of the music, delays, conversations while a service is in progress, interruptions by late-comers, ill-considered prayers, and the clutter of announcements. I was told last summer in Radio City that a jazz orchestra once rehearsed thirty-eight hours in preparation for one program. It will be said that a church service is different. Yes, vastly more important! It is my opinion that every service should be carefully planned, having every part designed as an aid to the worship of Almighty God who is present.

5. Above everything else, we need to become clearly aware of the elemental fact of God. We shall move, educationally and otherwise, as in a fog on a dangerous sea until we locate that spiritual Pole Star. We shall discover that Star when we know who Christ is, and make him the dominant spirit in our lives and institutions.

The farther we get away from Christ, the more superficialities and trivialities arise to plague us and hinder our work. For example, the revival which we need will not come as a result of the use of mechanics, mere daily routine, or the employment of crowd psychology. It will come when there is a burning, spiritual passion for God, so intense that we are willing to sacrifice ourselves in his name. That passion will appear when we actually know Christ. If, in the interest of education and the development of a positive wholesome attitude, for the next twelve months I could require one thing, it would be that every Sunday every one of our pastors should preach above Christ himself; for if our people knew the living Christ himself as He is, there would be a revolution which would bring safety out of danger and order out of chaos.

—BR—

S. S. ATTENDANCE JUNE 27TH

Jackson, First Church	730
Jackson, Calvary Church	698
Jackson, Grif. Mem. Church	467
Jackson, Davis Mem. Church	130
Jackson, Northside Church	85
Laurel, First Church	399
Laurel, West Laurel Church	367
Laurel, 2nd Ave. Church	275
Laurel, Wausau Church	65
Clarksdale Church	324
Vicksburg, First Church	298
Meridian, 41st Ave. Church	265
(June 20)	306

—O—

B. T. U. ATTENDANCE JUNE 27

Jackson, First Church	110
Jackson, Calvary Church	142
Jackson, Davis Mem. Church	70
Jackson, Northside Church	32
Laurel, West Laurel Church	136
Laurel, Wausau Church	30
Clarksdale Church	124
Vicksburg, First Church	81
Meridian, 41st Ave. Church	54
June 20)	60

—BR—

BUSY IN SUMMER

—O—

Miss Ruth Warren of Decatur, student of Blue Mountain College, superintended the daily vacation Bible school of the Clarke-Venable Memorial Baptist Church, Decatur, this summer. The Reverend J. E. McCraw is pastor of the church. The school had seven faculty members and an enrollment of fifty-one with an average attendance for 40.

Miss Frances Boyett, student of Blue Mountain College, has been teaching a Baptist Training Union study course in St. Clair Association in Alabama. The book she taught was "Winning Others To Christ" by Roland Q. Leavell.

Miss Barbara Hodges taught in the association "Trail Makers in Other Lands." Miss Boyett will speak in July on the program of the Cherokee (Alabama) Association Sunday School Convention on the subject "The Value of Being Trained."

A NEW CHURCH ORGANIZED

—O—

At Curtis, a very small inland town with good Delta farming land around it much of which has been put into cultivation in the past few years, in Panola County, 15 miles west of Batesville, a new union church house has just been completed. The first services were held in it today. Brother Floyd, the presiding elder for the Sardis district of the Methodist church, preached this morning on Partnership with God. This afternoon brother W. W. Ferguson of Courtland, preached on Rewards of Faithfulness.

After the congregation was dismissed, the Baptists remained and organized a church. The presbytery was Rev. S. H. Shepherd, moderator; Deacon T. T. Gooch, clerk; Rev. W. W. Ferguson and Deacons W. L. Benson and J. A. Reeves of Tockawa Church. There were 16 charter members. They called Bro. Ferguson as pastor and set third Sunday in July as the time for a revival meeting. Brother G. P. Milam was elected clerk. Election of deacons was deferred.

This is a needy field on which I think our State Convention Board could doubtless spend some money to a better advantage than in some other places. Most of the members who had their membership anywhere near, was in a church 10 miles away. Brother Ferguson's sermon today was the second Baptist sermon here. Brother Percy Herring preached the first one a week ago last night. It was indeed a joy to have a part in the beginning of this church as I have been longing to have some Baptist preaching here. The church was named Curtis Baptist Church.

T. T. Gooch

—BR—

"EMI O BIKITA"

—O—

Dipe, a small boy, came and wanted to work his way through school. My wife said he was too small, but she would try him. A few months after that we had orders to proceed to another station 120 miles away. We said, "Dipe, you must return home now because we are going far away, there is no way for you to ride and it is too far for you to walk." "I can walk," he said. The other boys said, "Yes, please let him go; we will help him." Dipe walked 120 miles and continued his school work. That was in October and at Christmas time he surprised us with a request to go back home to spend Christmas. "It will take a week to go and a week to return, and you will have only a few days there," we said.

"Emi o bikita" ("I do not care"), he said. He walked home and stayed about fifteen days and all he had to do was to walk back again. He is still with us and has made the trip several times. We are hoping that he will become a great man; and, if he puts as much energy in his other work as he puts in his walking, he will certainly get somewhere.—W. H. Carson, Sapele, Africa.



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SHORT CREEK OBSERVES
"HOMECOMING" JULY 4th

—O—

"How sweet on a clear Sabbath morning,

To list to the clear ringing bells?
The tones so sweetly are calling,
Oh, come to the church in the dell."

This message is appealing to all church-goers, but when it rings out from one's own church, it is so much more appealing.

South of Yazoo City in a quiet spot under large beech trees stands Short Creek Baptist Church, organized shortly after the world war. Diligent workers and leaders have faithfully carried on the Lord's work here. To show their appreciation for the progress of the church and the beautifying of cemetery, the church will observe a "Homecoming" Sunday, July 4th, and extends an invitation to the public, and an urgent request to all members and former members to be present.

An inspiring message will be delivered by the pastor, Rev. Chas. McKay. Special music, vocal solos, duets, and violin solos will be an interesting feature of the program.

Dinner will be served on the church grounds at the noon hour, when old acquaintances will be renewed and good fellowship will be enjoyed by all.

The roll call in the afternoon, followed by a beautiful flower service will complete the program for the day.

Join us in these services and help make this day a memorial one in the history of Short Creek Church.

—BR—

MY SUMMER MEETINGS

—O—

I am this week in my meeting at Good Hope, Smith County. Brother James Thorn from Lake Charles, La., is doing the preaching.

First Sunday in July I have two of my meetings at Beulah and New Hope in Simpson County, D. W. Nix doing the preaching at Beulah and C. S. Moulder at New Hope.

Second Sunday in July at Concord, Smith County, Bruce Hilburn will do the preaching in the meeting.

Third Sunday in July at White Oak we will have L. E. McGowen.

Fourth Sunday in July I have two meetings in Smith County. At Lorena, G. O. Parker doing the preaching, and at Liberty, with Hilburn preaching.

First Sunday in August at Pine Grove, Simpson County, G. O. Parker will preach.

Third Sunday in August, at Concord church in Rankin County, brother Pierce from West Laurel church, will preach for us.

Fourth Sunday in August at Sardis, Smith County, S. E. Nix will do the preaching.

I have some meetings to hold with others in September and October.

—D. W. Moulder

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